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CHRISTIAN WEEKLY

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The Fourth All-Alberta Christian Reformed Ministers' Retreat

SEPTEMBER 8-10

Those who took part in it are convinced the three-day work-out of ministerial mind and muscle at the Mt. St. Francis Retreat in Cochrane, Alberta should no longer be considered a retreat. Associated with the word is a mental image that fails to convey the sweat, tears, and dirt this group of energetic pastors actually experienced.

Discussion opened, with Herman Salomons at the helm, on the subject of the pastor's job. Just what are his priorities in the welter of demands on his time? The call-letter, composed in a more placid age, blithely spells out a work-load that could easily tax the energies of a team of ministers. The group felt that one can define the pastor's job only within the larger perspective of an awakened church that understands its task in the turmoil of the present.

In the evening we listened to a sermon on the message of the book of Job. The preacher, Henry De Moor from Medicine Hat, challenged the notion that the subject is how to endure human suffering. In this poetic book, in which human suffering is pictured in trans-normal proportions, the theme is rather: "The Tenacity of God's Work." Is God's work in the human heart distructible? Satan says Yes; but the Lord is prepared to have his work tested to prove the opposite. Job, in his conflict with cosmic powers and under the pressures of human love and friendship, is unable to curse God and die. . . . This sermon from the wisdom-literature of the Bible led to a lively and far-ranging discussion.

After devotions the group lingered on to listen to a taped T.V. interview between Godfried Bomans, famous Roman Catholic TV personality and author in Holland, and Harry Kuitert, controversial professor at the Free University. Kuitert's view of his role as theologian, it turns out, is to be as prickly as possible in analyzing and evaluating the faith-life of the church (". . . zo stekelig mogelijk . . ."). No one in the group was able to muster much sympathy for this playful — some say "adolescent" — exponent of a post-war mentality in Holland that seeks to adapt the Gospel to the demands of modernity. Again and again the adaptation proves to be, to our minds, a serious reduction of biblical truth.

On Wednesday morning we heard a lecture delivered by John Vriend on the subject: The Significance of Preaching in, from, and for Redemptive History. The thrust of the lecture was that the preacher, to be effective, must be sensitive to where his congregation is in a historical-redemptive sense; and be familiar with the canonical function and focus of each Bible book. Discussion centered on the difficulty of preaching in this fashion, the intense study required, and the lack of training and resources for it.

After lunch we heard Henry Wildeboer preach on an ethical topic: The Gospel for our Bodies (I Cor. 6:19, 20). This sermon was also given the analysis it deserved in a discussion which was profitable for all. It was an appropriate introduction to the Battle of the Giants, the annual Softball game between North and South. Since grain grew on last year's ball-field, the game had to be played in the Western pasture, a location that brought back for many of the ballplayers the scenes and smells of their boyhood. A ball-absorbing stack of hay bales helped the backstop. Umpire Jim Miedema stubbornly held his ground in the midst of a disputatious crew of ump-baiters. The Southern team, like the N.D.P. in the recent provincial election, brought in their know-how and leadership from another province, in the person of Harry Salomons of Saskatoon. He was a terror to the timid, the hope of the hopeless, a paradoxial pitcher and the real star of the South. When finally the ministers lifted their eyes from the turd-littered field the score stood at 21-10 in favour of . . . the ever-youthful South. Lament, daughters of the North.

That evening Jim Huizenga introduced a discussion on the gifts of the Holy Spirit. Neo-pentecostalism has invaded our denomination, bringing both new life and new problems. There was general agreement that as churches we should welcome any gift the Holy Spirit is pleased to use for the growth of the church. The issue that brought out a diversity of strongly held convictions was the explosive matter of what to do when a baptized member of our church, having received the so-called baptism of the Spirit, requests and obtains a second water-baptism in another denomination. Such a person would put a heavy strain, it was clear, on the sympathies of his fellow-members in the Christian Reformed Church.

Thursday morning, during the concluding hours of this workshop-retreat, the actions of Synod 1971 were analyzed and discussed. The "liberal-conservative" split was dismissed as being based on an unscriptural set of alternatives and hence dangerous. Neither conservatism nor anti-conservatism does justice to the reformational demands of the Word of God. This Synod was at its best, according to one delegate, when it discussed the need for a new confession. Another delegate was less hopeful.

Participants in this year's Retreat, all 22 of them, gave evidence of having been thoroughly challenged and enriched by it. It is the hope of this reporter that when we meet again, the Lord willing, in 1972, all Christian Reformed ministers in the province will share this exhilarating experience.

John Vriend.

Christians meet in NACPA Congress

by JIM VANDEN BOSCH

NACPA is the National Association for Christian Political Action. This was NACPA's first such congress — a get-together in the spirit of the Lord to reflect upon our calling as Christian citizens. Coming from many parts of the country, people from all walks of life — students, teachers, farmers, homemakers, businessmen — attended the NACPA meetings. The group was not large; approximately one hundred people. But NACPA trusts in the Lord.

The congress was held in the broad Midwest, pinpointed in small Sioux Center, Iowa, on the campus of Dordt College. Five speakers gave addresses over the evening, full day, morning (July 13-15) period.

Neutrality in Politics

The first speaker, Dr. Gordon Spykman, Professor of Religion and Technology at Calvin College, Grand Rapids, Michigan, responded to this thematic question from a principial point of view. Because we are servants of the Lord we cannot cooperate with the "impossible possibility of neutrality in politics," began Dr. Spykman. We live in a country today, he continued, which promises us protection to keep our religious faith in the church and the home — as long as we do just that, keep it there. The other public spheres of life, politics included, are supposedly neutral ground. No religious direction may enter in. We are left with a false common denominator of man's reasoning powers and beatific spirit — Humanism, which in all fairness must be recognized itself as a religion, a value, a direction. And Humanism ushers us into vascillating spirits of false hopefulness and utter hopelessness as in the days of Judah. In this time NACPA appears on the barren political horizon as "no bigger than a man's hand."

Dr. Spykman called for a reformation among Christians in politics, a communal coming together as Christ's body in politics, in order to honestly face the issues of our times.

Spykman concluded with the question: must we begin to consider seriously in the name of our Lord a form of civil disobedience — for example, withholding taxes which go to support the single religion of Humanism in the public schools?

There was time for questions and discussion. Among the questions was the inevitable one: Can you give an example from the Bible of where Jesus organized a political party? The reply was striking: Can you give me an example of where Jesus himself set up a church, or organized a family, or a school? But Jesus did give a totalitarian gospel — "I am the Lord of your whole life." This gospel molds and shapes the lives of His followers in such a way that when history gets to a certain point, where political parties exist, for example, the gospel must work itself out there too in the lives of His people.

Politics Shaped by Dualism

Looking at how we've come to where we are is important for an understanding of our times. Dr. Rockne McCarthy, Professor of History and Political Science at Trinity Christian College, Chicago, Illinois, guided the reconvened group on Wednesday morning in such an historical consideration.

Dr. McCarthy ably outlined how a spirit of grace-nature dualism has shaped the political mind of the U.S. from its very Declaration of Independence beginning. The spiritual and "religious" was exercised in church and home. In the public sphere, man's reason reigned. This kind of prevailing spirit allowed our Constitution to be set up on the Humanistic concept of popular sovereignty (while Christ could be pleasantly sovereign at home and in the church). In this spirit existed the seeds that grew into a strong American rationalistic civic faith.

McCarthy went on to expose this civic faith in terms of its doctrines, e.g. popular sovereignty (man is sovereign); its rituals and symbols, e.g. The Fourth of July as a national Sabbath; its institutions, e.g. the public school, chief disseminator of the values of the American Way of Life.

This American faith has progressed from non-Christian to anti-Christian Humanism, continued McCarthy. And the growing secularization has now brought us into the technocratic tights.

With many of the younger generation seeing the dead end and wanting revolution, and the older generation (generalizations, granted) hanging on blindly to the old civic faith, Christians must show an alternative, a third way. Christians must work toward having our country recognize once again a true religious pluralism in society. This pluralism will allow all the different value systems a voice not only in private, but a representative voice in public (education and politics, for example) too.

The Spirit of "It-Won't-Work-ism"

How do we do that? From a practical point of view does it even make sense to try? "Will a Christian political movement work?" That this is the guiding, all-important question for most people, — Christians included, shows the grip of an evil spirit on our age. John Van Dyk, Assistant Professor of Philosophy at Dordt College, Sioux Center, Iowa, defined that Pragmatistic spirit which says, "It won't work, it can't work, it's not practical." Then he hit with a "what if". What if Paul had said, "I can't take on that huge Roman empire. It won't work. I'm afraid."

Van Dyk proceeded. We must do more than infiltrate the existing political parties. Before, we had no other choice. Now we have a beginning of a choice. We come together as Christians politically. In God's spirit we can and must help each other develop a Christian political vision.

Van Dyk handed out an eight-page "Proposed Obedient/Practical Program for NACPA." Twelve main points from Organize to Confront the Political World. It was a practical manifesto of sorts.

NACPA designated certain issues for immediate attention. The main one: Freedom of Education. A six-page brief already worked up, outlined the injustice of the government supporting one religious faith (i.e. Humanism) in education over others, and asked for equal aid to all education via the voucher system. Also on the agenda for immediate attention: abortion and pollution.

Faithful Feet Wet

At the conclusion of the day came the call to see NACPA from faith's point of view. Pastor John Piersma, of the Christian Reformed Church in South Holland, Illinois, spoke to a swelled audience of 200 people. Concerning their political responsibility, said Piersma, Christians are weak, like a bed-patient from lack of exercise. We have shunned politics too long. In faith we must confront the American myth of political neutrality. Using the example of Israel crossing the Jordan en route to Jericho, Piersma reminded us that we have to get our feet wet in obedience, and then the promised power comes preparing the way.

Faith is strong because it looks beyond itself to Him in whom it believes. The task is big. The times are not right. People are unhappy. But the time and task is now. Faith's task is to love, and to give self in service to God and neighbour. Do we dare give this a political manifestation too?

So Who's Afraid?

The congress concluded the next morning with a business meeting and a commissioning address by

(Continued on page 2)



OPPOSITION TO HIGH-RISE DEVELOPMENT has not always been quite so dramatic as in the St. James Town area of Toronto, and although most of the battles against new apartment towers were lost, the war may have been won.

NACPA CONGRESS

(Continued from page 1)

John B. Hulst, Dordt College Pastor and president of NACPA. The proposed NACPA constitution was officially adopted, with some final revisions referred back to the national committee.

Mr. Hulst left the conferees with a message taken from Matthew 4, Jesus' temptation in the wilderness. Jesus emerged as victorious Lord. And he taught his disciples in His power to defeat Satan too. So He commands us now as His people in His authority to fight the Satan enemy — in the politcal realm too. Take this commission seriously in joyful faith as NACPA takes it first steps in the Lord.

NACPA Congress '71 was over. NACPA, the beginnings of a distinctly Christian political movement. A little thing of no account in the eyes of men. NACPA is struggling in the void of secular spirits to establish a Christian mind among God's people. NACPA calls for the support of concerned Christian citizens sensitive to the spirits of our times, NACPA calls Christians together to witness also in a political way to the Lord's truth.

DATA CENTRE

Oct. 27	**Opfieringen fan it Fryske stik "Polysje Wynstra swetst mar op" yn Jarvis, Ont. 8 ûre yn de Community Hall.**
Oct. 28/29	**Ont. Chr. Teachers' Convention in Hamilton District Chr. High School.**
Oct. 29	**Opfieringen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Toronto Chr. High School.**
Oct. 30	**Elders Conference Classis Hamilton at the Trinity C.R.C., St. Catharines, Ont.**
Oct. 30	**Fall meeting of Elders Conference Class Hamilton in St. Catharines, Ont., Trinity Christian Reformed Church.**
Nov. 3	**Opfieringen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Strathroy, Ont.**
Nov. 5	**Opfiering fan it Fryske stik "Polysje Wynstra swetst mar op" yn Bowmanville, Ont.**
Nov. 5	**Riverside C.R.C. Wellandport, Ont. Films: "Target - China", "To Russia With Love", "Through Blood and Fire".**
Nov. 5	**Celebration of 25th Anniversary of the Ladies and Men Societies, Christian Reformed Church, Drayton, Ont.**
Nov. 6	**Elders Conference Classis Toronto Chr. R.C. Toronto Chr. High School, Woodbridge, Ont. Speaker Rev. L. M. Tamminga on "Drugs, and the ministering to our youth".**
Nov. 6	**Opfiering fan it Fryske stik "Polysje Wynstra swetst mar op" yn South Mountain (near Ottawa).**
Nov. 6	**Dr. Joel Nederhood, Rev. B. Madang and Rev. J. Boonstra — Riverside Christian Ref. Church, Wellandport, Ont. Rap session for youth in afternoon. 8.00 p.m. Rally with Dr. Joel Nederhood and the Ambassadors all male choir. E. L. Crossby School Auditorium, Hwy. 20, Fonthill, Ont.**
Nov. 6	**Fall Conference of the British Columbia Diaconal Conference in the New Westminster Christian Reformed Church, at 9.45 a.m.**
Nov. 12	**Opfieringen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Jarvis, Ont., 8 ûre yn de Community Hall.**
Dec. 27	**Concert of the 4 Music Societies under the direction of Leendert Kooy in Knox Presbyterian Church, Spadina Avenue, Toronto, 8 p.m. Celebrating Tenth Anniversary.**

Church Announcements

CHR. REF. CHURCH

Called

to Collingwood, Ont., Dr. L. Praamsma of Fruitland, Ont.

to Bloomfield, Ont., Rev. R. Praamsma of Brantford, Ont.

to Maranatha, Bowmanville, Ont., Rev. J. Hoytema of Grimsby, Ont.

to Hillcrest C.R.C., Hudsonville, Michigan, Rev. John D. Hellinga of Grand Rapids, Grandville Ave. C.R.C.

Accepted

as Home Missionary at Prince George, B.C., Rev. A. C. Groen of Dresden, Ont.

Declined

for Owen Sound, Ont., Rev. J. Hoytema of Grimsby, Ont.

CAN. REF. CHURCHES

Called

to New Westminster, B.C., Rev. D. DeJong of Edmonton, Alta.

to the mission field at Irian Barat (New Guinea), Mr. J. A. Godschalk of Toronto, Ont., who has accepted this call.

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EMERITATION REV. K. HART

Classis Chatham, Ont. in its fall meeting in Strathroy on Sept. 28, 1971 granted honourable emeritation to Rev. K. Hart of Ingersoll, Ont., on Jan. 15, 1972. On Dec. 17, 1971 Rev. Hart will be 65 years old and has served the congregations of Oostwold (Oldambt) from 1935-'41, Velp 1941-'46, Utrecht 1946-'53, Wallaceburg, Ont. 1953-'58, Peterborough, Ont. 1958-'67, and Ingersoll, Ont. 1967 until now. Rev. Hart is a well-known writer in De Wachter and in Service Indeed, the paper for the Deacons in Ontario.

INSTALLATION OF REV. R. KOOPS

After a vacancy of only 2½ months the congregation of the Grace Christian Reformed Church of Chatham, Ontario, witnessed the installation of its new pastor, the Rev. Ralph Koops, on Thursday, September 9th, 1971.

Only 2 weeks after our former pastor, the Rev. J. B. Vos, bade farewell in order to assume his new task in Scarboro (Toronto), Ontario, the good news was received that Rev. Koops of Iron Springs, Alberta, had been led by the Lord to accept the call which we had extended to him.

Rev. J. W. VanWeelden, pastor of the First Chr. Ref. Church of Chatham, and our counsellor during our brief vacancy, was in charge of the impressive service. Rev. G. Heersink of Blenheim led the congregation in a prayer of thanksgiving to God for His many blessings; Rev. M. Pool of Sarnia (3rd church) preached the sermon; Rev. H. Lunshof of Chatham charged the pastor; Rev. H. A. Venema of Sarnia (2nd church) charged the congregation.

Word of congratulations and welcome were spoken by Rev. A. Groen of Dresden, on behalf of Classis Chatham; Rev. J. VanOostveen of Chatham representing the Reformed Church and also the Ministerial Association, Mr. Nick Zuidema of Chatham for the Free Christian Reformed Church, His Worship Mayor Garne R. Newkirk on behalf of City Council, and Mr. Joe Wiersma as Vice-President of the Consistory of Grace Church.

After the service Rev. & Mrs. Koops greeted the members of the congregation at an informal reception.

Our congregation is very thankful to our heavenly Father that He provided us with a successor to Rev. Vos. We were also very happy to hear that the Iron Springs congregation's efforts to obtain a new pastor were so quickly blessed as well by Cand. H. Samplonius' acceptance of their call.

We pray that the King of the Church may bless the labours of His faithful servants.

SUMMER'S DEPARTURE

There's sadness in the air
for everywhere
the flowers are dying . . .
Now all
the leaves begin to fall
and people are sighing.

How sad it is to see
the leaves underneath the tree
now lying . . .
The trees, windtorn,
stand there and mourn,
for also the birds went flying.

Now I can find no more
comfort and warmth outdoor,
although I'm trying . . .
There's sadness everywhere,
the land lies bare
and even the clouds are crying.

Didy Prinzen.

BETHESDA

A new society has been formed in British Columbia, "Bethesda", Christian Association for the Mentally Retarded. This Association has been established by a group of Christians concerned about the total welfare of the retarded person.

Especially the parents see a great need for a Christian environment for their covenant children who no longer can be cared for at home.

On September 11, 1971, a Dedication Service was held in New Westminster to dedicate this work to the Lord who gave us as Christians a task to look after the sick and handicapped.

Dr. Robert N. Thompson was the guest speaker at this service. The Society is interdenominational as this is a concern for all Christians.

The initial aim is to establish a permanent home and we are confident that this work will grow, because it is the Lord's work. We have already received many offers to help and also many requests for help.

Our first project has been established, "The Saturday Relief Program" where volunteers take a retarded child into their homes one Saturday each month to give the parents some greatly needed relief.

We ask you to support "Bethesda in B.C." in your prayers and if you wish to become a member the membership fee is only $3.00 for a family and $2.00 for a single person per annum. Mrs. N. Molenaar, 9093 Wright Street, R.R. 5, Langley, British Columbia will be pleased to send you a membership card.

PREVIEWS THE BACK TO GOD HOUR

Nov. 7, 1971:

POSSIBLY THIS WILL HELP

For the Lord disciplines him whom he loves, and chastises every son whom he receives. Hebrews 12:6

The mystery of the love of God displayed just when human life seems tragic is the message of POSSIBLY THIS WILL HELP. This radio message brings the Bible's comfort to bear on the difficult experiences that are so common.

That God disciplines the children He loves is hard to understand, but it's good to know this is true when circumstances bring despair.

Nov. 14, 1971:

THE SWEET SMELL OF LOVE

Therefore be imitators of God, as beloved children, and walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. Ephesians 5:1,2

The modern call for love is nothing new. It's as old as the Bible. The radio message called THE SWEET SMELL OF LOVE contrasts the Bible's call for lives of loving sacrifice with the evil odor that now drifts away from our hate-filled world.

When you read the Bible, it is amazing to learn that it is possible for a person to imitate God Himself — that's what Ephesians 5:1, 2 says.

Nov. 21, 1971:

THE ONLY PERSON WHO KNOWS GOD

. . . (The) Spirit searches everything, even the depths of God. I Corinthians 2:10

Many of us find ourselves having to make grave decisions that will affect us and our children for years. In cases like that, it is very important to know God's will. The radio message THE ONLY PERSON WHO KNOWS GOD shows how it is possible to know His will for today.

Part of the good news Christianity brings is that the Holy Spirit who knows God perfectly wrote a book. Those who read it can know the heart of God.

Nov. 28, 1971:

CAN YOU LIVE WITH TELEVISION?

Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. Philippians 4:8

Even those in the television industry are beginning to see that television can ruin the quality of our lives. This is what makes this radio message so important. Is television damaging your home? CAN YOU LIVE WITH TELEVISION? will help you answer that question.

Philippians 4:8 helps us use television properly.

CORRECTION, BEING '71

In the September issue of **For the Time Being** (Calvinist-Contact, September 30, 1971) the pre-publication price of the anthology BEING '71 was incorrectly stated as $1.00 per copy. The prepublication price should read: $1.50 per copy.

After December 5, 1971 the regular price of the anthology is $2.00 per copy.

Available from the WCW, Box 1269 Grand Rapids, Michigan.

Wees er òók bij . . !

(zie uitvoerig bericht op pag. 5)

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Guest Editorial

BY WHICH TRADITION ?

Any battle against tradition tends to result in forming new traditions which in turn, over time, become subject to opposition and criticism.

The custom of uncovering the head, for instance, originally was a mark of respect on entering someone's house or place of worship. When a knight doffed his helmet in the place of worship, he thereby indicated that he was not afraid of being attacked in the house of God. When he was a guest at someone's house, the knight would go through the same ritual to indicate that he put himself under the protection of the host.

At the time when the church became too accomodating to the growing courtly society and too much stooped to the wishes of the uneducated people, the reformers broke the cycle of tradition by abondoning all Roman Catholic customs.

George Fox, an extreme puritan, founded the Quaker sect and battled against ceremonies and conventions. He established the Quaker custom of keeping the heads covered in the meeting houses. In his war against tradition, he established a new one which hardly seems an excuse for replacing the old one.

Several centuries have passed since a major reformation took place in the Christian church. During that time denial of traditions itself became a tradition in the protestant churches. But at the same time traditions were established alongside the professed anti-tradition statements in the written creeds. Even today, the reformation of the 15th and 16th centuries are themselves considered as a sacred tradition, culminating on October 31st, formerly All Saints Day, but now: Reformation day.

Change, movement, is one of the signs of life of any organism. A lack of movement toward renewal is a sign of approaching death. The church as a living organism needs continual reformation, a continuous breaking of traditions which tend to handicap its growth in knowledge of truth and grace. The human element is to undergo a daily crucifixion.

Luther's first thesis dealt with repentance. He stated that when Christ said "Repent," He meant that all of life should be a continuous and continuing conversion. This is the tradition which breaks all traditions. It has become the slogan of the reformation: ECCLESIA REFORMATA ET REFORMATORIUM. But has it become the PRACTICE of the Reformed churches? Or has that practice caused a rise of a new protestant movement in uncomfortable pews and pulpits? Let's be careful as to which tradition we give priority.

C.W.B.

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WORD AND ACTION

Four young men between 19 and 23 years old, have set out to make a world tour. Their purpose is not in the first place to see things, although they plan to visit forty countries. Their aim is mainly to spread the gospel of joy. They say that they are prepared to "endure hardness as a good soldier of Jesus Christ."

Of course, we can shrug this off and have our doubts about the depth of such an evangelistic campaign. Yet these four young men have taken upon themselves to travel some 50,000 miles to tell the world over that Jesus is the Christ.

And this is but one news item. There are many more telling of Christians who feel an urge within themselves to spread the Good News. And it is noteworthy that this happens especially to young people. It would not be difficult to give a list each week of activities of Christian young people in the field of evangelism. It is as if these young people feel that there is an urgency in the gospel which forces them to do something.

It would be good if we did a little more than take note of these activities. We have in our Reformed community, by the grace of God, a rich arsenal of Biblical truths. What do we do with them?

If we take a little distance and observe the discussions among us then the question comes up as to whether we do put too much emphasis on one side. We have talked about infra- and supralapsarianism. That is some years ago all right, but it has kept many minds busy and many pens writing. Later on we talked about common and special grace. Then we discussed the love of God, whether this love goes out to all men or to the elect only. Now we are busy trying to find out what God's Word really is. If we look a bit carefully at these questions it is striking that they all have to do with what God thinks and what God does. Infra- and supralapsarianism tried to figure out whether God had planned the redemption before or after the fall. Common and special grace discussions endeavoured to ascertain what God has in mind when He bestows His grace. Then we tried to pinpoit God down in our thinking by spelling out whom the Lord loves. And at present we are talking about the Word, as if the Word is not merely a way of expressing. That seems the most simple way of saying it. When I meet someone and I keep my mouth shut, the other person has no chance to know me. Only if I start to talk, that is if I start to open up, to reveal myself, the other person will know me.

We don't want to be misunderstood. We don't deny that there is great merit in theological debate. Much can be gained when things are spelled out in an effort to make the will of God known. Our question is only whether we do not put too much emphasis on these discussions.

According to what we hear from all parts of the world, both from people who go out to evangelize and from people who are seeking answers to their problems, we submit whether we are paying enough attention to SPREAD the wealth of the Word of God, knowing that we have been so abundantly blessed. Are we not in a way comparable to people who gather money and keep on gathering it, without doing anything with it? Are we in danger of becoming that man in the parable of the talents, who received one talent and buried it?

Of course, we don't want to accuse anyone. We only want to raise the question. The main point is not whether we can agree on all details with one another. The main point is that the Lord is watching us. He has given us a tremendous gift in our confessions, which have been derived from His Word. We feel truly rich with these confessions. But if we keep them for ourselves and don't do anything with them, are we really then that rich and do we rob ourselves of a wealth which is too big to be expressed in words?

D.F.

SALEM CHRISTIAN SANITARIUM ASS.

MARRIAGE IMPROVEMENT CONFERENCES

In the last Annual Address mention was made of week-end retreats for married couples, who would like to improve their relationship further yet. After having thoroughly studied this subject, the Board of Salem is pleased to announce that several of these Conferences could be held this winter, provided enough interest can be awakened among our members. The Board is convinced of the great value such a project can have through promoting better Christian marriages and happier Christian families.

The first question is: who may attend these conferences? This may be any married couple, young or old, except for two groups. Those with a perfect marriage will be refused (not that I have ever met any). Neither should those apply whose marriage is in great trouble, to the point where a specialist (counsellor, psychiatrist) should be consulted. That leaves all those whose partnership has the usual disagreements and misunderstandings, frictions and failures, some more, others less.

What is the aim of these conferences? This is to improve communications within marriage and so strengthen the mutual love of the partners. Apart from the personal bond of love, the place and role of the Christian marriage in the world of today will also be discussed. The sexual aspect of marriage is not a part of the program.

How does this kind of conference work? How can it achieve such a difficult goal, without bringing peoples' own marital difficulties in the open? I remember that when my wife and I were going to attend a similar weekend last spring, I wondered about this point, and although I knew I did not have to worry, I could not help feeling some uncertainty. The answer appeared to be in the set-up of the conference. In a sense it consists of a number of couples each meeting privately. The one couple does not know what goes on with the other couple. The group discussion is of a general nature and the personal application is done in private, by each couple for itself. The leaders do not intrude either; they are available for personal advice, but only on request and at certain hours.

Our first Marriage Improvement Conference is scheduled for December 3-5, to be held at a Conference Centre in Port Burwell, at Lake Erie south of Tillsonburg. It will start Friday evening and continue until late Sunday afternoon. Leadership will be given by Mr. W. E. Bickford, assisted by a minister. A second one is planned for January or February in the Toronto-Hamilton area. Since these conferences can be held anywhere in the province, provided a suitable building is available, they are a way of bringing Salem to the members. Where future ones will be arranged therefore depends entirely on the number of applications that come in from certain areas (this also applies to the Toronto-Hamilton choice for this winter!).

Applications may be directed to our Secretary-Treasurer, Reverend J. Van Harmelen, R.R. #8, London, telephone 519-453-3476, or to Mr. W. E. Bickford, 900 Albion Road, Rexdale 613, telephone 416-742-1624. Although the cost to Salem is about $40.00 per couple, members will be charged $5.00 for the entire event. Donations may be given in addition.

A final question with some members could be: how can the Board be so sure of the great benefit these Conferences can have? Before a decision was taken, four couples attended different marriage improvement conferences, organized by other groups. They are Dr. and Mrs. R. Kooistra, Reverend and Mrs. M. De Vries, Mr. and Mrs. W. E. Bickford and the writer of these lines with his wife. All four couples submitted a report of their findings and this made very clear to the Board what action to take for the benefit of our members.

In the next Newsletter of Salem each of these four couples will try to express in a few lines what the conference has meant to them. We sincerely hope that many others will be stimulated to use this valuable means toward a better fullfillment of the love commandment.

A. Vandermaas, M.D.



From the Mailbox

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MENTAL PATIENTS

In "Reflections on Salem", of June-July 1971 in "Service Indeed", Dr. Vandermaas, president of Salem, informs the readers that there has not been any growth at all of our clinic. Instead there has been a definite decline in utilization. At the moment the clinic is only working at 50% of capacity and according to Dr. Vandermaas, a more ominous sign is that the number of new patients is dropping sharply. In the first 19 days of April there were only two new patients and the Board of Salem finds again that they have to beg for patients.

Could it be that what Dr. Vandermaas calls an ominous sign is in reality a blessing from the Lord?

Could it be that God has not only given us antibiotics to combat infections, anticonvulsants to combat epilepsy, antituberculous agents so that we could close several wards of tuberculosis sanitoria, Salk-vaccine to prevent poliomyelitis in our children, but also antidepressants and antipsychotic agents and minor tranquillizers so that some wards in psychiatric hospitals might be closed in the future, instead of more hospitals having to be build?

When Salem was constituted we did not have all these different tranquillizers. Patients had to be cared for in mental hospitals for several weeks or months at times and in many cases for life. Therefore Salem was necessary when it was constituted, but God has blessed us with sweeping changes in the care of the mentally ill.

Ten years ago The London Psychiatric Hospital cared for over 1200 patients. At present the new Hospital which opened 3 years ago has 600 beds and less than 400 patients.

The "Addiction Research Foundation of Ontario," an agency of the Province of Ontario, published in March 1970 the following: "The tranquillizers first introduced in the early 1950's, now form a large group of drugs. Major tranquillizers are used extensively in psychiatric hospitals to control seriously disturbed patients, such as schizophrenics. Minor tranquillizers counteract tension or anxiety or overcome insomnia without depressing the central nervous system to the extent that barbiturates do. Minor tranquillizers are widely used in the treatment of emotional disorders characterized by anxiety, tension, and irrational fears. Major tranquillizers are most often used to treat seriously disturbed mental patients. They have made it possible for many patients to leave mental hospitals."

"Sqrubb" of Montreal, Canada, the producers of New Moditen Injectable gives out the following information:

"One moditen injection alone ensures constant control of schizophrenic symptoms for 14 days or longer. New Moditen Injectable removes one of the greatest barriers to successful psychiatric chemotherapy. Moditen Injectable permits the release of many schizophrenics to outpatient care. Bimonthly injection affords sustained control, obviates the need for hospitalization, counteracts the patient's inability or refusal to take daily medication and the side effects are "a small price to pay" for the benefits."

More and more general hospitals supply in-patients psychiatric ward care so that patients can go to the general hospitals in their own city — close to relatives, friends and clergy, who do not have to drive many miles to visit them.

Dr. Vandermaas writes that we have accepted a policy in the past that there would be **one** centre — serving a large geographical area and not many centres throughout the province.

That we should not suddenly decide that distances are too great after all.

That the Board **has** to adhere to our by-laws and still wants to build a psychiatric hospital in Brampton.

Can we not change our by-laws to make concessions to a constantly changing environment?

Other hospital boards inform their staff that there will always be a need for the hospitals to keep changing. For example: "The London Psychiatric Hospital is in the process of opening wards for day and evening care only. In their newsletter, the staff is informed that more psychiatrists believe now that many seriously disordered patients do not necessarily need 24 hour hospitalization, especially considering that one-third of the hospitalization time is spent sleeping. That major aims in psychiatric treatment should include: to retain for the patients links with the family and friends — and by partial hospitalization links with family and friends can be maintained. That it seems almost a contradiction to admit a person on a 24 hour basis and further alienate him from friends and family. Also that with partial hospitalization, utilizing **both day and evening** programs, costs are cut per patient and more patients can be treated in a 16 hour period.

Many general hospitals are now equipped also with an out-patient psychiatric clinic for the prevention and treatment of mental and nervous disorders.

Also Mental Health Clinics are operated by a variety of agencies in provincial health departments, municipalities, children's hospitals, mental hospitals and schoolboards. Some hold sessions in child-health-centres and there are also travelling clinics to serve rural and outlying districts.

Many mental-health-clinics specialize in the field of child behaviour. They are staffed by a team of experts in mental health.

The clinics are led by a psychiatrist — patients are interviewed by the psychiatric-social worker and the clinic's psychologist. The team decides the best way of helping the patient.

These clinics also handle specific problems (alcoholism, epilepsy, marriage counselling, sexually maladjusted persons, as well as those with many other emotional problems).

In Salem's Newsletter of Sept. 1971, Dr. Vandermaas writes that when Dr. Rogers saw patients on Saturdays, many people were complaining because a waiting list had developed.

Could it be possible that **more** of our people would seek help in our own clinic when they knew that there was also a Christian psychiatrist there? Did we open our clinic too early when we did not have a Christian psychiatrist anymore?

If we do not waste our money by building **one** expensive psychiatric hospital in Brampton — we might be able to open **more** Christian Mental Health Clinics in other cities of Canada. We might find **more** Christian psychologists and Christian psychiatrists a few years from now when more might be ready to practice in our clinics in different cities.

Several months ago I have written to the Board of Salem and suggested to use our money for Christian homes for the elderly — then I did not know of the existence of Holland Christian Homes Incorporated, an organization which is province wide and has substantial funds to fulfill its purpose with Government Assistance.

Mrs. John Hildering,
Staffmember of the London Psychiatric Hospital.

Let's Play Chess

Editor: C. Hess

SOLUTIONS TO THE JULY PROBLEMS

#452-455

#452 Official solution:

1. BxP, thr. 2. B-K4 and 3. Q-R1 mate. (If 2. —, BxN; 3. Q-N4)

Variations:
1. —, P-B6; 2. Q-QR1ch, KxB; 3. P-K4 mate.
1. —, B-B3 or R-B3; 2. Q-N4, KxB; 3. Q-B5 mate.
KxN; 3. Q-K4 mate.
1. —, KxN; 2. Q-B3; KxB; 3. Q-B5 mate.
K-B4; 3. B-K4 mate.
1. —, B-KB4; 2. B-R2, B-N8; 3. KN-B3 mate.
1. —, P-K3; 2. B-Q6 and 3. Q-Q2 mate.
1. —, B-K3; 2. BxB, thr. 3. Q-R1 mate.
If 2. —, BxN; 3. Q-N4 mate.
1. —, R-B4; 2. B-B3, thr. 3. Q-R1 mate.
If 2. —, RxKN or BxN; 3. Q-N4 mate.
1. —, KxB; 2. Q-R5, K-Q5; 3. Q-B5 mate.

A very difficult problem, but the author fooled himself, I think. I could not find a mate after 1. —, P-R4. Many solvers claimed there was no solution, but neither was anybody able to find how this problem can be 'cooked'.

#453 1. Q-QB6, thr. 2. Q-K8 mate. Did everyone see the correction in the paper of July 15th!?

#454 1. QN-B4, thr. 2. BxP and 3. N-N6 mate.

Variations:

a. 1. —, B-K7, R-Q1, R-N8, or P-K7 all are answered by 2. P-K6, N-B6; 3. NxP mate.

b. 1. —, B-B6 and R-R5 are answered by: 2. N-R4, N-K7; 3. NxP mate.

c. 1. —, PxN can be answered by 2. N-N6 or 2. NxP and 3. P-B4 or white may play 2. N-R5, thr. 3. R-Q8 and/or 3. P-B4 mate.

d. 1. —, N-K7; 2. P-K6, NxP; 3. RxN mate. Or:
1. —, N-B6; 2. N-R4, NxP; 3. RxN mate. Again white has a choice:
1. —, N-K7 or N-B6; 2. BxP, NxKP; 3. RxN mate.

#455 1. N-Q6, thr. 2. N-N7 mate. 1. R-N6?, K-B5 and no mate. 1. R-B2?, Q-B8 and no mate.

JULY LADDER

Contestants:

problems:	452	453	454	455	Sub-total	Previous total	TOTAL
points :	5	2	3	2	max.: 12		
S. J. Prinsenberg (II), Vancouver, B.C.	—	2	2	—	4	87	91 Winner!
B. Kobes (II), London, Ont.	—	2	3	2	7	76	83
A. Bruinsma (II), Chatham, Ont.	1	0	2	0	3	70	73
G. C. Lok, Vancouver, B.C.	—	—	—	0	0	64	64
A. W. VandenBorn, Edmonton, Alta.	—	2	2	2	6	46	52
P. Pols, Pickering, Ont.	—	—	2	0	2	48	50
B. Dikland (I), Brockville, Ont.	—	—	0	1	1	33	34
H. R. Los (I), Windsor, Ont.	0	0	0	2	2	25	27
W. Triemstra (I), Ottawa, Ont.	1	0	0	0	1	20	21
A. Renema (III), Duncan, B.C.	1	0	0	0	1	6	7

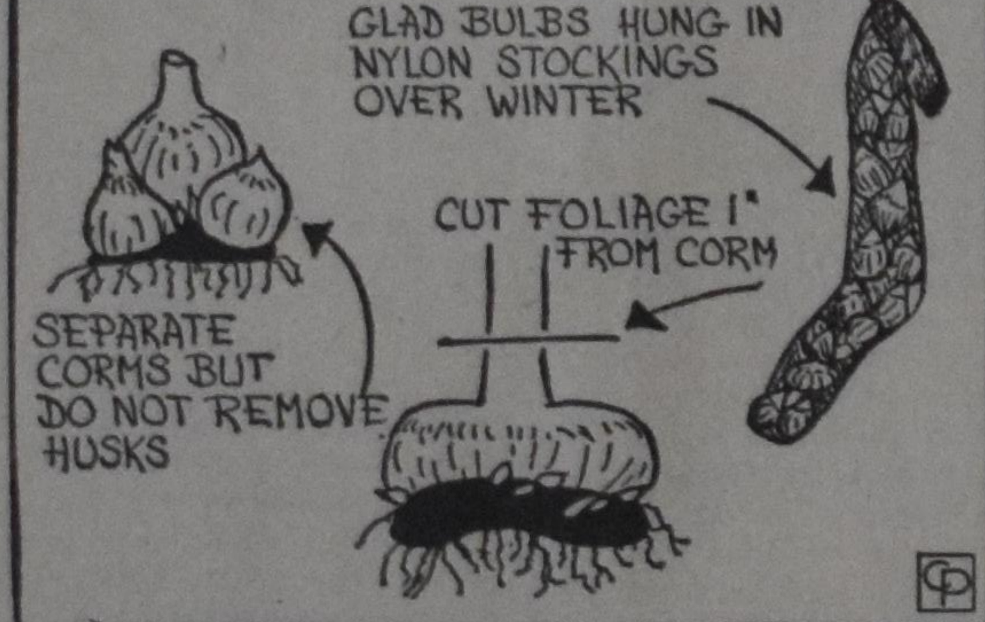
REMARKS

Congratulations to Mr. S. J. Prinsenberg who has reached the top for the third time. You will soon hear from the publishers about a prize.

The average was very low this time, mostly because of the summer, I guess. Twenty-seven out of a maximum of 120 points means an average of 2.7 out of 12. . . . Don't blame everything on #452 because not even the two-movers had 50%! Better luck next time, I'm sure you will do better.

TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office



Dig Those Glads

By EDNA HALLIDAY

Distributed by Central Press Association

OCTOBER becomes a month of putting in and taking out: putting in the hardy bulbs for spring's flower display and taking out the tender bulbs which gave of their beauty this summer and autumn.

In our northern gardens it is almost time to dig up the gladiolus corms. A light frost will not harm them, but a severe one will. Dig them on a warm sunny day when the soil is dry, especially in a clay soil.

As shown in the accompanying GARDEN-GRAPH, cut off the tops with pruning shears, about an inch above the bulb. Burn the stems and foliage to destroy thrip. Store them in a frost-free place out of the sun and discard any showing signs of disease.

Several weeks or a month later separate the old corm from the new plump corm. As shown, separate double or triple corms, but do not remove husks.

After cleaning, sort the bulbs according to size. The large corms can be stored in shallow boxes or crates, hung in onion bags and nylon stockings, as shown. Separate colors or varieties can be hung in different stockings. Air easily circulates around them. The cormlets can be stored in boxes or bags filled with dry sand.

The storage place for the bulbs should be dry, fairly cool but frostproof (40 to 50 degrees) and have a circulating of air.

From the Bookshelf

A CHRISTIAN TEXTBOOK ON BIOLOGY

A Search for Order in Complexity. Developed by the Creation Research Society.

John N. Moore and Harold S. Slusher.

Zondervan, Grand Rapids (Canada: Home Evangel Books).

"There are essentially only two basic philosophies of origins among modern biologists — the doctrine of evolution and the doctrine of special creation."

"Both evolutionists and creationists agree as to the actual facts of biology, but the interpretation of those facts in relation to the question of origins and intrinsic meaning will depend upon the philosophic preference of the individual biologist."

These two quotations show clearly the tone of the book. It is a rather refreshing change from the common evolution-taken-for-granted books which ignore alternative interpretation.

Often — even in christian circles — the statement is made that the Bible is not a science textbook. This textbook produced under the leadership of the Creation Research Society is a clear answer to such a statement.

The facts of science are the same regardless of the philosophy of the scientist. The book takes a stand against proclaiming as science that which is not science but philosophy. And what better book is there for christians to find their philosophy than the Bible?

The philosophy dealing with the past, the future and the meaning of the scientific facts is just that: a personal interpretation based on faith. A quote from the book mentioned above:

"It requires faith to believe that pines and other conifers were created as separate kinds, but it also requires faith to believe that a pine cone arose by evolution."

Science can deal only with the first chapter of a 20 chapter mystery story. Nineteen chapters — so to say — are missing and the reader is left with his own guess! Science has no answer, only personal faith can fill in and give a personal answer.

It can hardly be expected that such a first trial to produce a textbook is perfect. There are a few statements which the reader may want omitted or reworded, but they are really few and do not distract from the basic approach.

This book is a MILESTONE in the christian witness of an unwaivering faith.

The book is very well organized, it is scientifically and educationally sound and up-to-date. The print is easily read and the two-column set-up makes for pleasant reading. The illustrations are excellent, many of them specially taken or made for this book.

Although written for the USA High School it should be available to the students of our Christian High Schools in Canada. It should be available to the students of the highest classes of the elementary schools as well.

This book should be in the hands of all our leaders, of all parents with school age (5 to 25) children. It should be in the hands of our youth, in the hands of our college and university students.

(Review by J. W. Bakker, MSc, Head of Science, Winona H.S.)

Pastoral Counselling

THE REFORMATION OF THE HOME

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain

This Reformation Day I would like to talk with you on the subject of the reformation of the home. I am sure that in our churches we will be hearing a good deal today about the reformation, about the need of the reformation of the church and the reformation of the individual, because, after all, it all must flow from the heart of man so that he is right with God. We are called upon to bring about that kind of reformation, not only within ourselves, not only within the church, not only within the world at large, but also within our home.

I feel that the home and the family form the strongest bulwark of the Christian faith. This is the place where the first beginnings of religious life are found. And in the ongoing life of a family it is the most powerful agency for the promotion of the spiritual values in the principles of Christian living. Since the home is the foundation stone of our society it is also that of the church. It is for this reason that in many denominations the strength of a church is not judged just by having so many members, but the number is judged by families. To me this is a sound practice, for the home and the church are closely inter-linked. Today there are many things that undermine the home and the family. There are many things that have to be reformed, that have to be changed. And so I would like to talk with you a little bit about some of the things that I feel must be reformed within the home and within the family.

There are threats to family living in our world such as possibly we have never seen before. There is, for example, the cult of success which threatens every home in our land, especially the homes in the suburban areas. It becomes so very important that we have a home, a house which is as good as that of our neighbors. In fact, if you want to live in a certain neighborhood, you have to build a house of a certain price, either a thirty-five thousand dollar home or a fifty thousand dollar home. If you live in one of the better neighborhoods, as people say, it gives you a status, something that you can brag about.

Of course, it is nice to have a good home. If you can afford a good house, why shouldn't you have it? It is a good investment. But at the same time, if this is one of the things that drives us, that we have to have a beautiful house in order to have a good home, we are missing the boat. The fact is that there are people who are living in hovels who have a better home life than those who are seeking to climb the social ladder and to reach the highest possible station of success in their lives. It depends upon the family structure, the way the family lives. And if we want to be snobbish, if we want to feel that we are better than others just because we happen to be living in a better area, we had better begin to look at the quality of our homes and what is going on within the family, how the relationship is, and how our children are being brought up. What is the emotional atmosphere in these beautifully carpeted homes? And I think it is important today that we lay emphasis on that particular fact, and we need a bit of reformation of the home in that sense.

Another way in which the home has to be reformed is that we have to get rid of this hollywood style of romance, the idea that love is the kind of thing where you fall in love and out of love almost at will. In the film "Colony" we know that there are not too many marriages that last very long. When we think of love we shouldn't think only in terms of this matter of talking in terms of "honey" and "dear" and holding hands and all of this kind of thing which parades under the banner of love, but which isn't real love. The real love is the love which binds people together in the spirit in which Paul talks about in I Corinthians 13 in which he emphasizes the various qualities of love, which is consideration and respect and loyalty and the idea of living with each other in the spirit of those who know what it means to give of themselves for their fellow-men. Love is that which has to grow out of the puppy love stage, through the romantic stage, through all the changing experiences of life, the good ones and the bad ones, and as the years roll on it becomes stronger with each changing scene. This is the kind of reformation that we need to see in the home and in the family today.

I believe also that we need a very real reformation as far as sexual and moral standards are concerned. You would be surprised at the number of people from so-called Christian homes who get involved in extra-marital affairs. Once-in-a-while we come across people who have gotten involved in wife swapping deals. They are the kind of things that go on in some circles, even the so-called Christian circles. It is something which is rather frightening, I think, to most of us. For, after all, when we look at the standards of today, the nudity which is seen in the movies, the fact that people say that pre-marital intercourse isn't so bad and that students can live together in co-educational dormitories and there are very few restrictions, and the pill is given rather freely to these students because it is not so much the fact that there are too many immoral standards but people don't like to have the illness of unwanted pregnancies, this is the kind of world in which we are living.

People are no longer thinking in terms of morality in the sense of what is right and what is wrong or what does it mean to transgress the commandments of God. And our children are brought up in this atmosphere. We need a reformation of the home, where there is a development of a sense of purity and a sense of cleanness and of wholesomeness. Not that we try to hide everything about sex, that is silly, you can't do that anyway, but that we think in terms of setting standards which are in accordance with the will of God and the Word of God.

The absent Father, I think, has a good deal to do with the family situation today; possibly the working Mother has a good deal to do with it. Children are brought up by baby-sitters, rather than parents. But possibly, the most powerful influence in the home today is the lack of real religious fervor. I'm afraid that we have a tendency to feel that when we go to church and when we send our children to Bible classes and to Sunday School, we have pretty much done our duty. But there is something that can only be done in the home and in the family, and that is to teach the warmth of the Christian faith, the true love for the Christ which is revealed in the love for each other and the concept that is developed only within the family. The warm concern for each other, the warm sense of consecration to God and the dedication to Him is done in the home. It should be, at least.

We have to re-build our family altars. And as we re-build these altars we are going to have to take a bit of time with our children. Talk with them, not just about the affairs of the world, or to argue about the Vietnamese war, but to be concerned about the battle of the soul, the struggle between right and wrong, the life which is dedicated wholeheartedly to God.

If our churches, if our society is going to be a strong one, we need a reformation in the very bulwark of our society, a reformation of the home, that is where it has to begin. You and I, as parents, and all of us who are members of the home, need to exercise that kind of faith. And, have you ever thought that your faith is put to a test more in your family life than anywhere else? Children pick up our phoniness so easily and so quickly. Here we must be honest with ourselves, honest with our faith, honest with our God. This leads to the reformation of the home. To build a good family requires work, hard work. It requires endless prayer and constant vigilance.

THOUGHT FOR TODAY: All of the heroes of the past were men and women who moved forward despite of the obstacles that they faced. They had tremendous ideals, they had lofty dreams, and they moved on until they conquered by faith.

EEN JUBILEUM

De kerk op Soemba heeft haar 50 jarig jubileum gevierd.

Dit bericht mag wel enige nadruk krijgen. Soemba is een van de kleine eilanden in de Indonesische Archipel, iets kleiner dan Nederland met een bevolking van nog geen kwart miljoen. Maar op ditzelfde eiland worden thans op 450 plaatsen kerkdiensten gehouden.

Het eiland heeft het economisch vaak hard te verduren. Meermalen wordt het geteisterd door droogten gedurende de maanden Januari en Februari en dan groeit er practisch niets. Maar in dit jubileumjaar heeft het overvloedig geregend, zodat de vreugde over het jubileum nog werd vergroot door een overvloedige oogst.

Een van de eerste zendelingen die op Soemba heeft gewerkt is Ds. L. P. Krijger. Hij is degene, die in de eerst kerk op Soemba de ambten heeft geinstitueerd nu 50 jaar geleden. Men kan zich de blijdschap van deze predikant indenken, dat hij nu zelf nog dit jubileum mag meemaken. Hij schreef er kortgeleden over in het blad van de zending op Soemba.

Weet u nog hoe de kerken gedurende de oorlogsjaren ongerust waren over de kerken in Indonesië? Hoe we dachten dat het welzijn van die kerken van ons afhing? En weet u ook nog hoe wij zijn beschaamd toen na de oorlog bleek dat die kerken zelfstandig tot veel grotere bloei gekomen waren, dan toen zij onder het moederlijke toezicht van de kerken int Nederland stonden?

God geeft reden tot dank en aanbidding. Het jubileum op Soemba, waar de christelijke godsdienst nu de volksgodsdienst is geworden, is een duidelijk bewijs van wat de Heiland bezig is te doen. Hij moge de christenen in het Westen gebruiken, maar HIJ vergadert Zijn Kerk. Dat is geen mensenwerk. Van alle hoeken van de wereld komen de berichten binnen over winnend christendom. Het is alsof de verhoring van het laatste gebed in de Bijbel: "Kom, Heer Jezus, kom haastelijk," zienderogen wordt verhoord.

D.F.

DE TRAGEDIE VAN VERDOVENDE MIDDELEN

door F. S. Manor

(Canadian Scene) — Toen men Premier Ed Schreyer vroeg naar zijn mening over een voorstel in het rapport van de Hunter Committee om het gebruik van marijuna en hashish in de wet te regelen, antwoordde hij: "Dat is grote onzin". Het voorstel was een van de meer pikante punten in het rapport van de Committee on Youth van de Federale Regering, en men was er in Manitoba niet al te blij mee.

Winnipeg was juist getuige geweest van een tragedie die veroorzaakt was door het gebruik van verdovende middelen en waarbij één meisje was overleden en vijf jongeren in ernstige toestand in het ziekenhuis moesten worden opgenomen. Ouders van kinderen die in september weer naar school moesten staan versteld over de gevaren waaraan de kinderen tegenwoordig bloot staan. De 21-jarige Patsy Depatie uit Sudbury in Ontario overleed nadat men haar een "fun drug" had opgedrongen, waarvoor zij $2 per buisje betaalde. Het bevatte puur strychnine. Patsy was een ernstig en ijverig meisje. Na een vacantie van zes weken in Europa vestigde zij zich in Winnipeg. Haar vader, een 46-jarige bouwvakarbeider, vertelde een verslaggever dat zij "de beste van zijn vijf dochters" was. Zij werkte hard en wij hebben nooit eerder moeilijkheden met haar gehad. Een lid van de zg. "commune", die toegaf verdovende middelen te gebruiken, zei dat zij een buisje had gekocht met wat zij meende MDA te zijn. "Goed MDA is leuk", zei hij. "Het geeft je erg prettige ervaringen." Wat Patsy slikte was echter strychnine en het doodde haar.

De andere vijf slachtoffers waren allen minderjarigen en de ouders van kinderen in Winnipeg vragen zich bezorgd af of ook hun kinderen in aanraking kunnen komen met "fun drugs" om er aan te overlijden of geestelijk verminkt te worden.

Nu de politie het de venters van narcotische middelen in het Oosten van Canada en Vancouver ongemakkelijk begint te maken, zijn er te veel van deze personen op de prairies terecht gekomen. De verdovende middelen die zij verkopen zijn vaak met andere stoffen vermengd, gedeeltelijk om de hoeveelheid te vermeerderen, en gedeeltelijk ook door de toevoeging van strychnine en andere vergiftige substanties waardoor de uitwerking wordt versterkt.

De ramp met Patsy Depatie bewijst wel dat het gebruik van verdovende middelen rechtsgeldig behoort te worden verklaard, was de mening van de leider van een commune in Winnipeg tijdens een interview met een dagblad in Winnipeg. Als het door de Wet was geoorloofd dan zouden de clandestiene verkopers, en het vermengen met andere stoffen niet nodig zijn en zouden jonge mensen wettig "stoned" kunnen zijn als zij dat verkozen.

Dat is een dwaas argument en houdt beslist geen steek. Nog niet zo heel lang geleden waren de "ginpalaces" in Engeland en de kroegen waar vodka, schnapps en andere sterke dranken werden verkocht op het continent de plaag van steden en dorpen. In de Westerse wereld zijn we voor het grootste deel van deze kwaal verlost omdat alcohol en moderne technologie eenvoudigweg niet samen gaan.

Thans echter beginnen jonge mensen, die niet op de hoogte zijn met de geschiedenis en niet in staat zijn verder vooruit te zien naar de wrakken waarheen zij zichzelf binnen een periode van tien jaar sturen, ons te vertellen dat verdovende middelen onschadelijk zijn en vrij voor iedereen verkrijgbaar behoren te zijn.

De vader van Patsy Depatie weet wel beter. En hij niet alleen, maar iedereen, die zoals de schrijver van dit artikel, een deel van zijn leven heeft doorgebracht in de door verdovende middelen geteisterde gebieden in het Verre en Midden-Oosten.

De "vrienden" van onze jonge mensen gaan echter door met hun verraderlijk werk en iedere vader en moeder, die zijn of haar zoon 's morgens de deur uit ziet gaan naar school vraagt zich in stilte af wanneer zij in aanraking zullen komen met een lid van een commune of een capsule zullen krijgen aangeboden om het ook eens te proberen.

NIEUWE KANSELIER AAN CONSULAAT-GENERAAL VAN NEDERLAND

Het Consulaat-Generaal der Nederlanden deelt ons het volgende mede:

Hierbij heb ik de eer U mede te delen, dat als opvolger van de heer W. J. Smeele, die naar Nederland is overgeplaatst, thans de heer L. F. H. Diepenbroek als kanselier aan dit Consulaat-Generaal is benoemd.

De heer Diepenbroek was laatstelijk in dezelfde functie aan Hr. Ms. Ambassade te Teheran verbonden.

ONTARIO
PROVINCE OF OPPORTUNITY

Government Information

Van het Departement van Onderwijs

De Regering van de Provincie Ontario kondigde een uitgebreider talenstudie aan voor de leerlingen in de hogere klassen van de Middelbare scholen in Ontario.

Het leerplan van het middelbaar onderwijs bevatte tot heden slechts de twee officiële talen (Engels en Frans) plus Italiaans, Duits, Spaans, Russisch, Latijn en Oud-Grieks, doch mag voortaan elke taal omvatten, die van de Canadese Indiaanse stammen inbegrepen.

De cursussen mogen door de scholen zelf ontworpen worden om het best aan de behoeften van de leerlingen te voldoen. Zodra de cursussen door het plaatselijk schoolbestuur en het departement goedgekeurd zijn, tellen zij volledig mee voor het eind- en ere-diploma. Het nieuwe leerplan geldt voor de klassen 11, 12 en 13.

De Regering is van mening dat dit programma het mogelijk zal maken voor scholen met een beduidend aantal studenten van één of meer culturele groepen, de taal van zo'n speciale groep als een volledige diploma-cursus in te voeren.

De cursussen zullen worden onderwezen door bevoegde leraren, volkomen bekend met de betreffende taal.

Leraren aan de middelbare scholen, de schoolhoofden en plaatselijke inspecteurs kunnen nu cursussen ontwikkelen die geheel zijn ingesteld op de talen, de geschiedenis en culturen, die van speciaal belang zijn voor hun plaatselijke gemeenschap.

Het nieuwe programma is in lijn met Ontario's politiek van het erkennen en aanmoedigen van positieve uitingen van de provincie's meervoudige culturele gemeenschap.

De Regering verklaarde dat de verschillende ethnische-culturele groepen in de provincie altijd gestreefd hebben om voor hun kinderen enige kennis van de taal van hun ouders en grootouders te bewaren. Het wordt gehoopt, dat de nieuwe regeling deze pogingen zal bekrachtigen en aanmoedigen.

THE HON. WILLIAM G. DAVIS
Prime Minister of Ontario

MEDISCHE PROBLEMEN IN HET WESTEN

door F. S. Manor

(Canadian Scene) — Westelijk Canada — met de tijdelijke uitzondering van Alberta — is in beroering over medische zaken. De verhouding van dokter tot staat en de kosten van medische- en ziekenhuisverzorging zijn problemen waarmee men zich in regerings- en dokterskringen voortdurend bezig houdt, van Manitoba tot Brits Columbia.

Alberta is tot nu toe aan dit probleem ontkomen, maar nu het 36-jarige bewind van de Social Credit Party ten prooi gevallen is aan de stroom van veranderingen in de Prairies, zal men ongetwijfeld ook in deze — meest conservatieve — provincie met medische problemen te kampen krijgen.

Het is begonnen in Manitoba, waar de socialistische regering de hulp heeft ingeroepen van Dr. Theodore Tolchinsky, de schoonzoon van de vroegere leider van de New Democratic Party, Tommy Douglas, om de gezondheidsdienst te reorganiseren. Niemand weet nog wat Dr. Tolchinsky van plan is, behalve de oprichting van buurt klinieken. In dokterskringen vreest men echter dat het zal neerkomen op een beknotting van medische- en ziekenhuisdiensten door dokters in Manitoba. Men veronderstelt dat het mogelijk is dat Dr. Tolchinsky een proef zal nemen met een systeem zoals men dat in Engeland kent, en waarbij een dokter niet wordt betaald voor bewezen diensten, maar een bedrag ontvangt voor iedere patient. Dr. Tolchinsky heeft al gezegd dat zij die gebruik maken van de buurtklinieken geen keuze van dokter hebben. Als de patient eenmaal een dokter heeft, dan moet hij bij diezelfde dokter blijven, of hij tevreden is met zijn diensten of niet.

In Saskatchewan heeft de pas gekozen New Democratic Regering een zitting van de wetgevende macht bijeengeroepen met het doel om bepaalde maatregelen ongedaan te maken, die door de vorige regering uitgevaardigd waren om de kosten van de gezondheidszorg te beperken.

De Regering is uiteraard op haar hoede, en is de doktersstaking niet vergeten die enkele jaren geleden plaats had toen Medicare werd ingevoerd in de provincie. De afschaffing van de zg. "deterrent" tarieven (kleine bedragen die werden geheven om te voorkomen dat iedereeen voor onbenulligheden naar de dokter zou lopen) — $1.50 voor een bezoek aan de dokter, $2.00 voor een huisbezoek door de dokter en $1.50 per dag voor ziekenhuisverpleging gedurende de eerste 30 dagen — leidt uiteraard tot een verhoging van de kosten die door de Regering worden gedragen gedurende een periode waarin de economie in Saskatchewan verre van bloeiend is en men onmogelijk aan belastingverhoging kan denken. Bovendien wil de Regering alle ouderen van 65 jaar en ouder volkomen gratis medische- en ziekenhuisverzorging verstrekken, en tevens de regeling teniet doen waarbij de kosten van verzorging van geestelijk gestoorde mensen geëist konden worden, ook al moesten daartoe de goederen van de patient verkocht worden. De gevolgtrekking kan alleen maar zijn dat men een nieuwe poging voorbereidt om het inkomen van de dokters te verlagen. Het feit dat er overal in de westerse wereld een tekort aan dokters is en dat dokters dus te allen tijd werk kunnen vinden maakt het uiteraard moeilijk dit door te voeren.

De maatregelen die de Regering van Brits Columbia tegen de dokters heeft genomen heeft niet alleen de medische stand van "from sea to sea" — zoals het in het Canadese Wapen genoemd wordt — in het harnas gejaagd, maar ook tot onenigheid geleid in de Social Credit Party zelf. Door het prachtige klimaat van Brits Columbia zijn de laatste jaren een heleboel dokters naar Brits Columbia verhuisd. Dit heeft geleid tot een overschot aan dokters, en nu denkt de Regering dat zij met de dokters kunnen doen wat zij willen. Het nieuwe Wetsvoorstel bepaalt dat de Regering een dokter kan bevelen in een bepaald ziekenhuis te werken, dat de Regering jonge dokters op het platteland in een praktijk aan het werk kan zetten, en men heeft er tevens op gezinspeeld dat de Regering van de dokters zal eisen dat zij de kosten van hun opleiding terugbetalen.

De Regering zegt dat de dokters zich allemaal vestigen in Vancouver, Victoria en de prachtige en zonnige Okanagan Vallei, terwijl er geen dokters gevonden kunnen worden in het hoge Noorden in de mijndistricten waar het niet zo mooi is, of voor het platteland waar het ook veel minder geriefelijk is dan in de grote steden.

De dokters voeren aan dat een groot aantal van de ziekenhuizen waar zij werken, opleidingsziekenhuizen zijn en dat inmenging door de Regering er toe zou kunnen leiden dat de ziekenhuizen hun reputatie verliezen en dat dokters die hun diploma in Brits Columbia behalen nergens anders in Noord Amerika zouden kunnen werken.

De gevaren die aan politieke inmenging verbonden zijn zijn duidelijk, en het zou gemakkelijk kunnen gebeuren dat een hoge post in een ziekenhuis wordt gegeven aan iemand die politiek gezien uitstekende kwalificaties heeft, maar als dokter minder geschikt is.

Nu onderwijskosten zo snel rijzen en gezondheidszorg er bijna niet voor onder doet, is het duidelijk dat naar besparingen gezocht dient te worden. Het is echter te hopen dat de besparingen niet gemaakt zullen worden ten koste van kwaliteit, zoals dat in Engeland is gebeurd waar een dokter, om een behoorlijk inkomen te kunnen verdienen, niet meer dan 3½ minuut per patient kan besteden.

HERFST

Ik heb nog nooit een kleur gezien
Geschilderd met de hand
Zo mooi, zo fijn en zo apart
Als in de herfst, aan boom and plant
Als zonnestralen in de lucht
Zich bund'len in accoord
En zich als een groot vlammenspel
Zich door het bos heen boort
Dan zie ik daar een vuur van kleur
Zo groot, zo diep, zo rijk
Dat alles lijkt als toverspel
Inplaats van Beuk en Eik
En alles om mij heen vergaat
Ik loop als in een droom
Ik zweef als blad'ren, die mijn oog
Ziet vallen van de boom.
Maar nee, o nee het is geen droom
Maar dit is werkelijkheid
Dit is Zijn Koninkrijk!
De zon, het bos en al het vuur
Van grote kleurenpracht
Het is, o God door Uwe hand
In liefde voortgebracht.

john van ast

Wees er òòk bij . . !

(zie uitvoerig bericht op pag. 5)

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
ORNELIUS LAMBREGTSE
(Autenrsrecht voorbehouden)

(13)

In de achterkamer zijn drie vrouwen, een oudere, die zeker de vrouwe is, en twee jongere. Fransje verbaast er zich over dat ze alle drie hun grote muts op hebben, terwijl het toch geen zondag is. Rijke vrouwen doen dat zeker iedere dag — want dat ze rijk zijn heeft Fransje al lang vastgesteld. Hoe zouden ze anders zoveel grote kerstbomen hebben zomaar buiten in hun tuin, en dan zo'n groot huis. Hij laat zijn ogen door de ruime kamer gaan en ziet de grote lijsten aan de muur en de mooie vazen en pullen op de schouwe. En dan zo'n mooie lamp met allemaal schitterende rechte stukken glas eraan. Wat zouden die mooi aan een kerstboom staan!

De vrouwen zijn erg vriendelijk tegen Fransje. De Visser vertelt wat Fransje is komen halen, en ze vragen naar de kerstboom die hij wil maken. Ze glimlachen als ze een idee van zijn simpele plannen krijgen, maar oefenen er geen kritiek op uit.

Een der jonge vrouwen vraagt of Fransje wel een kommetje sukelademelk lust, en op zijn bescheiden knikken gaat ze een kopje gereed maken. En de andere vraagt: En je lust toch wè een appeltje zeker? en gaat meteen de kamer uit en komt terug met drie grote goudrenetten.

Fransje zit kennelijk te feesten. Er hangt hier zo'n rustige atmosfeer, dat hij er zich meteen thuis voelt. Het is net of hij die mensen al heel lang gekend heeft. Zij vragen hem niet uit, zodat hij in het geheel niet het gevoel heeft dat hij op zijn hoede moet zijn. Alle vier hebben zijn onverdeelde liefde en vertrouwen. Maar als hij zijn chocolade melk op heeft, bedenkt hij opeens dat Poete niet weet waar hij is en dat ze misschien wel naar hem aan het zoeken is. Hij zakt van zijn stoel en zegt dat hij naar huis moet. Een der meisjes steekt zijn appels onder zijn bloes en zegt: Tjoan, noe ei-je toch es een dikken buuk! Dan geven allen hem een hand en zeggen dat hij nog gauw eens terug moet komen.

Waardig stapt Fransje naar het bruggetje. Maar zodra hij op de weg is, zet hij het op een lopen om mogelijk verloren tijd in te halen. De tak belemmert zijn voortgang wel wat en zwaait wild mee, maar eindelijk komt hij toch, geheel buiten adem, bij hun achterdeur.

Poete, is Vader à thuus? is zijn eerste vraag, als hij Moeder ziet.

Belniènt, kind, nog in gin paer uren. Dan vallen haar ogen op de dennetak en verwonderd vraagt ze: Waer ei-je die ehaelen, en wat mô-je dae mie doen?

Dae mô'k 'n kesbôom van maeken, en die ae'k van Kees de Visser ehad.

Van Kees de Visser? vraagt Moeder op verbaasde toon. Bi-je dae dan ièlemal ewist, en ièlemal alliènig? Ik doch a-je bie Neeltje an 't spelen was. Er klinkt bezorgdheid uit haar stem, maar Fransje ontdekt ook een vleugje toorn en bezwerend vervolgt hij snel: En ik moche in uus kommen, en 'k ae een komme sukelademelk ehad, en drie groate appels, kiek mae, in m'n bloes. En dae ist zô es moai in den uze, en ze aen evrogen of a'k nog es komme.

Moeders ogen staan nog niet veel milder, en waarschuwend zegt ze: Ja, mae jie mag zô mae nie wiglôpen. At er es een lillike vent ekommen a, en die a-je mee'enomen, wat dan? Dan aan me gin Fransje mae ehad!

Magge'k er dan noait mae nae toe? En ze wazzen zô lief tegen me!

Moeder kent de mensen en weet dat ze heel vriendelijk zijn. Ze horen aan hun eigen kerk. In haar hart is ze ook wel een beetje gevleid met hun belangstelling in haar kind. Trouwens ze gunt hem dit verzet, en op vriendelijker toon zegt ze: Ja, je magt er nog wè es een kièrtje nae toe, mae dan mô-je 't ièst an me vraegen.

Dat belooft Fransje graag, en daarmee is het gesprek afgelopen. Moeder buigt zich weer over haar wasbord en Fransje sleept de tak den uze in. Hij ontlast zich van de puilende appels en diept zijn kaarsje en knijpertje op.

Hij heeft enige moeite om het aan een twijgje te bevestigen. Die lange naalden zijn zo glad en ze prikken hem telkens in de handen. Eindelijk gelukt het hem toch en hij houdt de tak trots overeind. Maar hoe graag zou hij het effekt op zijn gemak bewonderen, en liefst vanaf een klein afstandje. Dat konfronteert hem weer met het probleem hoe een kerstboom alleen kan staan zonder om te vallen, en daar denkt hij een ogenblik diep over na. De rimpels komen er van op zijn voorhoofd. Opeens heeft hij een idee. Hij duikt onder de tafel en grijpt een stoof. Hij zal het onderstuk van de tak door het middelste gaatje steken.

Maar de tak is te dik, en dus moet hij weer even denken. Hij weet het al. Die tak is toch veel te lang. Hij zal er een stuk af breken. Het taaie hout werkt niet mee, maar met inspanning van al zijn krachten gelukt het hem eindelijk. Zijn hoofd ziet er rood van en zijn handen jeuken van al die prikken der stugge naalden. Nu gaat de tak door het gaatje.

Maar hem wacht een nieuwe tegenvaller. Zijn boom wil niet rechtop blijven staan. Het schijnt echter wel of Fransje een onzichtbare raadgever bij zich heeft. Hij scharrelt een ogenblik in zijn rommelkist en brengt een armvol speelgoed mee naar de stoof. De lappenpop wordt eerst in de stoof gestopt, en dan propt hij er nog net zoveel andere voorwerpen bij als de stoof bevatten kan. Moeders grijze neusdoek, die altijd onder het kussen in Vaders zekelstoel ligt, sluit de hele boel af en houdt alles op zijn plaats. Eindelijk kan Fransje zich overgeven aan het genot dat hij zich al die tijd voorgespiegeld heeft.

Het is maar een armzalige belichaming van het begrip kerstboom, maar Fransje's fantasie vult het vele ontbrekende overvloedig aan. In gedachten ziet hij zijn wonderboom al flikkeren met brandende kaarsjes. Hij kan de speciale lucht ervan al ruiken. Onwillekeurig wendt hij zijn hoofd naar de schouwe, waar hij de lucifers weet.

Fransje's geestelijke begrippen zijn erg fragmentarisch en inkompleet. Hij weet niet eens dat er een duivel is, veel minder dat men aan zijn schaapverschijnen kan ontkomen door hem te bevelen: Ga achter mij, Satan! En zo moet Fransje wel onder de bekoring komen van diens zoete voorspiegelingen. Het is waar, zijn conscientie protesteert hevig and luid, maar die stem klinkt lang zou aangenaam niet als die andere, die lokkende stem.

Fransje kijkt nog eens naar de schouwe. Hij kan net de vierkante vorm van het kleine doosje zien. Dan kijkt hij naar de binnendeur. Die is dicht en Fransje roept een gevoel van veiligheid op in zijn kloppend gemoed. Hij hoort het doffe regelmatige geluid van Moeders handen over het wasbord. Ook dat behoort hem gerust te stellen.

Fransje is al verloren. Behoedzaam schuift hij een stoel bij de schouwe, daarna bij de tafel. Ièn eventjes mae, fluistert hij gejaagd. Het geluid der rammelende lucifers is hem veel te luid. Het volgende ogenblik houdt hij bevend een brandende lucifer tussen zijn vingers. Gauw, gauw! spoort Satan hem aan. Fransje houdt het vlammetje zenuwachtig tegen het kaarsstompje aan. Even is er een zacht geknetter en gesputter en dan begint het kaarsje te branden. Het is maar een klein vlammetje, omdat het pitje schijnbaar afgebroken is in Fransje's zak. Maar dan rollen grote druppels gesmolten kaarsvet naar omlaag en plotseling schiet het vlammetje hoog op als een hongerig, vurig tongetje. Fransje staat er, hoog op zijn stoel, gefascineerd naar te kijken.

Dan is er opnieuw geknetter en gesputter, en opeens schiet er een kronkelende, witte vlam langs de groene naalden. Even schijnt die uit te doven, maar dan laait die angstaanjagende tong met vernieuwde felheid op. De naalden, ofschoon ze groen zijn, zijn al oud, omdat de tak helemaal vanonder van de boom gekomen is. Een vuile walm stijgt naar de zoldering en verkoolde stukjes dennegroen vallen smeulend omlaag op de stoof en het tafelzeiltje.

Fransje is geen meester meer van de toestand. Zijn ogen, groot van angst, puilen haast uit zijn hoofd. Dan slaat hij beide handen voor zijn gezicht om dat vreselijke schouwspel uit zijn bestaan te bannen. Hij geeft een rauwe kreet, terwijl een gevoel van grote misselijkheid hem overmant. Daardoor verliest hij zijn evenwicht en slaat met stoel en al achterover tegen de vloer.

Dan vliegt de binnendeur open, en Moeder staat vlak bij hem. Maar Fransje is niet meer in staat om de snelle gebeurtenissen te volgen. Het is of hij zich in een leegte bevindt, die niet eerder vol begint te lopen tot hij Moeders klappenregen op hem neer voelt kletteren. Er schijnt geen einde aan te komen, en hij konstateert dat ze haar muil gebruikt. Ze geeft er ook niet om waar die muil terecht komt. Zijn hele lichaam schijnt haar mikpunt te zijn. Het is of een blinde dolk hem overal steken toedient.

Fransje schreeuwt niet — hij brult. Maar tenslotte is zijn keel zo gezwollen dat er geen geluid meer door kan. Dan voelt Fransje zich opgetild om in Vaders zekelstoel gesmakt te worden. Even gluurt hij naar Moeders gezicht. Ook zij heeft klanken uitgestoten, maar Fransje heeft er geen woord van kunnen verstaan. Moeder ziet er vreselijk uit. Haar haren zijn vanonder haar muts gekomen en hangen in lange slierten voor haar bleek, bevlekt gezicht.

Dan ziet Fransje ook dat Moeder gehuild heeft, en dat breekt zijn hart. Er ligt een diepe afgrond tussen Poete en hem, die niet meer overbrugd kan worden. En opeens voelt hij haat in zich oprijzen, een hete haat die hem haast verzengt. Hij beseft niet dat die haat onredelijk is, maar zijn aa n flarden gescheurde gevoelens tasten naar een punt om zich aan op te richten. En dat punt is het begrip kerstboom. Hij slaat een blik op die haat onredelijk is, maar zijn aan flarvuile strepen. De stoof ligt midden op de vloer, zijn inhoud overal verstrooid. Maar er is geen vuur en er zijn geen grijpende vlammentongen meer. O, gelukkig, gelukkig! snikt het in zijn bang gemoed.

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.

VAN DOMINEES EN GEMEENTEN

(8)

De Melanchton der Afscheiding

door JOHN DE HAAS

Deze keer gaan we weer naar Noord-Brabant, om er kennis te maken met weer een andere Vader der Afscheiding. Het is George Frans Gezelle Meerburg, die 20 oktober 1833 Hervormd predikant was geworden in Almkerk. Als kind van twee maanden was hij aan een groot gevaar ontsnapt. Zijn ouders woonden namelijk te Leiden, dicht bij het Rapenburg, waar 12 januari 1807 het kruitschip in de lucht vloog, waarbij vele mensen werden gedood. Het voorste gedeelte van het ouderlijk huis stortte in, maar hijzelf bleef ongedeerd.

Hij studeerde later te Leiden, en was daar ook lid van de "club van Scholte". Zoals gezegd, werd hij te Almkerk predikant en kwam daar al spoedig in moeilijkheden — het verhaal wordt eentonig — in verband met de gezangen.

Nu was dit laatste in Almkerk niet iets nieuws. Onder Gezelle Meerburgs voorganger, Ds. Sjoenis, had zich daar ook reeds een drama afgespeeld. Dat was in juni 1830. Er woonde toen in dat dorp een zekere Bastiaan Sterkenburg, trouw lid der Hervormde Kerk en even trouw kerkganger. Zoals zovelen van zijn geloofsgenoten droeg hij des zondags een hoge hoed. En die zette hij in de kerk natuurlijk af. Maar in dat grote kerkgebouw kon het soms aardig tochten, en dan zetten vele mannen soms hun hoed op. Je mocht eens kou vatten!

Maar Sterkenburg had een hekel aan de gezangen, evenals vele van zijn kerkgenoten, en zong ze nooit mee. Dat laatste was natuurlijk reeds een protest. Doch om dit protest wat meer kracht bij te zetten, bedekte hij dan tevens zijn hoofd met zijn "hoge zye". Want hij voelde het precies altijd tochten, als er een gezangvers werd opgegeven!

Een en andermaal had Ds. Sjoenis onze Bastiaan al eens vermaand, doch het hielp niet: bij elk gezangvers verhief zich de kachelpijp op zijn hoofd en bleef daar als een uitdagend protest prijken tot het vers was uitgezongen.

Tenslotte werd de veldwachter gewaarschuwd die een oogje in het zeil hield. En als de hoed weer verscheen boven de schare, dan werd Sterkenburg met de sterke arm buiten de kerk gezet.

In deze gemeente kwam nu Gezelle Meerburg. Ook hij had bezwaren tegen de gezangen, doch hij zocht de strijd niet, en om de lieve vrede wille gaf hij dan maar één gezang op in elke dienst.

Doch Sterkenburgs voorbeeld had navolging gevonden, en er waren onder zijn bediening al heel wat mannen in Almkerk, die dan hun hoeden opzetten. Hij werd nu door het Classicaal Bestuur vermaand om weer, evenals onder Ds. Sjoenis, er de verldwachter op af te sturen.

Dit wilde Meerburg echter vermijden, en om nu de moeilijkheden te omzeilen, gaf hij dat ene gezangvers op vóór de nazang, zodat ieder, die niet wilde meezingen, de kerk kon verlaten. Velen deden dit ook, maar nu had de predikant er geen vrede mee, dat zovelen ongezegend het kerkgebouw verlieten.

Na lange aarzeling heeft hij toen in juni 1835 besloten, helemaal geen gezangen meer te laten zingen. Toen was het gauw gebeurd. Hetzelfde verloop van zaken als in de andere gemeenten. Classicale commissie. Er voor verschijnen. Vragen gesteld: antwoorden ja of neen. Dan Provinciaal Kerkbestuur. Tenslotte 24 november 1835 afgezet.

Dan volgt ook daar de afscheiding, waarin het grootste deel der gemeente volgt. En dan begint de vervolging, met boeten, inkwartiering etc.

Eens ontving hij 22 dagvaardingen tegelijk. Meestal preekte hij te Almkerk in de open lucht, daar velen van zijn gemeenteleden hun huis niet drufden openzetten voor kerkdiensten: zonder pardon werden ze beboet, en als ze niet konden of wilden betalen, wachtte de gevangenis.

In 1839 vroeg ook de gemeente Almkerk de "vrijheid" aan, waardoor de vervolging ophield. Na die tijd heeft Ds. Gezelle Meerburg rustig kunnen preken in zijn gemeente, en tot zijn dood toe, 12 december 1855, is hij er gebleven.

Hij heeft steeds een eigenaardige plaats onder de Vaders der Afscheiding ingenomen. Hij was ruim van hart; gaarne reikte hij over de kerkmuren heen de hand aan medebelijders.

Met zijn Hervormde ambtgenoot, Ds. J. L. ten Kate, die van 1847 tot 1851 te Almkerk stond, en toch waarlijk niet Gereformeerd was, wisselde hij vaak bezoeken en beiden lazen dan beurtelings verzen van hun lievelings-dichters voor. En toen in 1850 de bekende Wormser had voorgesteld een uitgave van de Gereformeerde Belijdenisschriften mogelijk te maken, met een voorwoord van twee Hervormde en twee Afgescheiden predikanten, was hij daar direct voor te vinden.

Hij was een man des vredes, en wordt daarom wel genoemd de Melanchton van de Afscheiding.

Twee van zijn zoons zijn later predikant geworden, beide in de Gereformeerde Kerken, hoewel in 1895 Govert Alettinus, predikant te Doesburg, met zijn kerkeraad en een deel zijner gemeente overging naar de Christelijke Gereformeerde Kerk.

Zijn zoon Alettinus Hendrikus heeft van 1875 tot 1879 de gemeente van zijn vader, Almkerk, gediend, en maakte in 1893 een reis naar Egypte en Palestina. Veel bekendheid heeft hij toen verworven door op vele plaatsen over deze reis een lezing te houden. Later heeft hij deze, uitgebreid, in druk gegeven.

Het is frappant om in onze tijd te horen, dat men toen de mensen bijeen kreeg om daarnaar te luisteren. Wij zijn zo gewend aan reizen en trekken, we emigreren zo maar van het ene werelddeel naar het andere, dat we ons moeilijk kunnen voorstellen, dat er eens een tijd was, niet eens zo heel lang geleden, dat velen hun ganse leven niet de grenzen overschreden van de provincie waarin ze waren geboren.

En gedachtig aan de spreuk: "Als iemand verre reizen doet, dan kan hij veel verhalen", werd er gaarne geluisterd naar Ds. Gezelle Meerburg, die goed kon vertellen, en de baten van die avonden bestemde voor het zendingswerk op Midden-Java, uitgaande van de Gereformeerde Kerk te Delft, waar hij toen predikant was.

(Wordt vervolgd.)

Geestelijk Wereldfront

Ds. Kos schrijft in gemeenteleven o.m. het volgende: "In het blad Gemeenteleven wil ik wat aandacht geven aan een van de grote problemen van deze tijd, n.l. het gebruik van verslavende middelen. Ik wilde beginnen met het overnemen van een kaart, waarop een psalm was getypt, en die gevonden werd door de politie in een telefooncel in Long Beach (Engeland)."

PSALM VAN EEN VERSLAAFDE

Koning Heroine is mijn herder
mij zal alles ontbreken
Hij doet mij nederliggen in de goot
Hij voert mij aan kolkende wateren
Hij verweert mijn ziel
Hij leidt mij in sporen van verdorvenheid
om der wille van mijn verslaafdheid
Ik ga door een dal van diepe armoede, en
vrees, en alle kwaad
Want gij heroine zijt bij mij
uw injectienaald en capsule, die
trachten mij te troosten
Gij ontledigt de dis van voedsel voor
de ogen van wie mij lief hebben
Gij ontneemt mijn hoofd het verstand,
mijn beker vloeit over van ellende
Ja, heroine verslaving zal mij volgen al
de dagen van mijn leven
Ik zal in het huis van de verdoemden verblijven tot
in lengte van dagen.

Ds. Kos schrijft verder: "Wanneer je zoiets leest, gaat er een rilling door je heen. Leg deze psalm van die verslaafde eens naast psalm 23 uit uw Bijbel."

Tijdspiegel

SCHADELOOSSTELLING WEGENS NATIONALISATIE NEDERLANDSE BELANGEN IN SOVJET-UNIE 1939-1945

Nederlanders, die aanspraak menen te hebben op schadevergoeding wegens nationalisatie (of andere maatregelen) van hun belangen in de Letse, Litause en Estlandse Sovjetrepublieken alsmede in de westelijke gebieden, die in de jaren 1939-1945 in de Oekraïnse en Witrussische Sovjetrepublieken zijn opgenomen, zouden zich voor nadere inlichtingen kunnen wenden tot het Consulaat-Generaal der Nederlanden, 10 King Street East, Toronto 210, telefoon 364-5443.

World of Young Writers

Who Was Neighbor?

(A Parable)

Rev. Bernard Pekelder

A certain student went down from his home to Jerusalem, to a college that had been founded in that city.

"He Fell Among Thieves"

And it came to pass, when he arrived, that he fell among thieves. Although they were but few in number, they did that which was right in their own eyes.

They invited him to join their crowd, and in his loneliness he welcomed their companionship. Little did he realize what his new-found friends would take from him.

They robbed him of his time. He had come to gain wisdom; they had come to pass a few idle years. The coffee shop, the card game, the convertible, the date became his life . . . for it was theirs.

They robbed him of his reverence. They spoke flippantly of sacred things, and seriously of evil things. Profanity was more common than prayer; the screen was more popular than the pulpit; sin was most feared because it involved scandal and not because it was slavery.

They robbed him of his self-respect. He sought popularity and found it at the expense of integrity. He found himself considering others as things to be used rather than persons to be loved, and he in turn lost his own rectitude.

And thus, being robbed, he began to rob himself, wasting his time and substance among his friends.

But when this certain student came to himself, and asserted himself, his friends left him, rejected and alone, with a bad taste in his mouth and an accusing voice in his heart.

"Another Student Came"

By chance another student had come that way to Jerusalem, to the college in that city.

He had been well trained in the law and the prophets and the gospel. He observed the days and feasts and rules of his tradition. He was well grounded in the discourse of the church and the mores of the community.

For him every problem had an easy solution; to him struggle of soul had no reality; every choice was simple; living in tension was unknown; regulations were the guide-lines of his life.

And he heard of the lonely one, and saw him, and observed the pleading look in his eye. But he passed on. For he had known nothing of confusion; his spirit had never experienced agony; sin and forgiveness had little reality in his life.

He thanked God he had been spared such a sad lot . . . and hurried to the library.

And still another passed by, for he too had important business in the college.

He paused a moment, and looked intently, and listened cautiously. For he too knew of the law, of love for neighbor, of doing good to others.

But anxiety took hold of him as he heard of the bitterness of rejection, the ambiguities of life, the torment of decision. His stock answers, casually given, betrayed his own fear at giving himself to this man.

So he was not long detained. Pressing duties were his: the next class, the concert, the game. So with an apologetic air he excused himself and hurried on his way.

"He Had Compassion on Him"

But a certain student, as he journeyed, came to where he was. And when he saw him, he had compassion on him.

For this student knew what rejection was, for he had experienced it. He knew what sin was, for he had been forgiven. He knew what grace was, for he had found it.

And in his compassion he listened, and out of his understanding he spoke. And in his sharing he became a servant.

He spoke of knowledge, of searching, of widened horizons and deepened understanding . . . and the unfaithful one remembered time wasted, opportunities neglected, trust betrayed.

He spoke of his sin and failure, and of his triumphs and conquests . . . and the faltering one remembered the battle from which he had run.

He spoke of God's pardon, and mercy, and healing . . . and the sinning one remembered a cross and a cry for forgiveness.

He spoke of continued struggle, of doubting while believing, of winning wars while losing battles . . . and the beaten one found hope for his tomorrow.

He spoke of prayer, of confession, of supplication . . . and the forsaken one remembered again a higher fellowship he had broken.

And he brought him to his room, and offered him his presence . . . both his silence and his counsel . . . and the lonely one saw the beginnings of a new life.

Which of these, thinkest thou, was neighbor unto him that fell among thieves?

— "Calvinalia".

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poetry
•
essays
•
short stories
•
drama
•
non fiction
•

Editor:
COR W. BARENDRECHT
•

PREPARING THE MANUSCRIPT

Type (if possible) or write legibly, on 8½ x 11 inch paper. Double space (except poetry); use only 1 side of numbered pages. Enclose a cover sheet, stating: Name, address, Title of work, school level or profession, and age.

•

Send all works to:
W.Y.W.,
Calvinist-Contact,
P.O. Box 1269,
Grand Rapids, Mich. 49501.

2nd Prize Seniors

"The Conqueror"

James Alburn smiled as he stood in the bank, waiting to deposit a cheque. He'd collected a considerable sum of money over the past years, with which he was planning to buy himself a cozy, little house and then retire. This had always been his dream and it wasn't too far from fulfilment now.

A frown crossed James' face as he thought of Stephen, his adopted brother. Stephen had never in his life been able to save money or get a steady job. Occasionally he approached James to ask for a small loan, which he always paid back as soon as possible. What James didn't know, however, was that Stephen spent a lot of the money on helping other people such as charity organizations and Adoption Agencies.

Up to the age of ten, Stephen himself had been a poor, homeless, wandering child in the New York slums. One day someone had brought him to the Adoption Agency from where he had been taken into the Alburn home.

James and Stephen had never gotten along too well, particularly because James had always thought himself the superior. Since their parents' death seven years ago, James had acted as father to Stephen. Stephen, being the stubborn person he was, had resolved not to listen to his big brother. And that was just the way things stood now. They seldom saw each other, but when they did their talk was superficial.

Approximately three weeks later, James was home reading his newspaper when the telephone rang. He was quite surprised to hear his brother's voice. Stephen was very excited. "Well James, remember that deal I was cooking up a while ago? I've just about got it all settled now. I'd like you to come here right away, if you could; I need a bit of advice and your signature for it."

"You can? Great. I'll meet you at my place in about an hour and a half." Stephen chuckled as he hung up the receiver.

"I always said that Steve would come around some day. He's finally got himself what looks like a pretty good job lined up," James remarked to his wife as he put on his coat.

As he sped down the highway, James marvelled at the change that had come over his brother lately. It seemed his influence was finally taking effect.

Glancing in his rear view mirror, James noticed the car behind him put on a sudden burst of speed. Thinking it might be a policeman, he slowed down.

The car drove up right beside him, stayed there momentarily (just long enough for James to recognize the face) and then swerved sharply in front of him. James slammed on the brakes, slid onto the shoulders of the road, heard the deafening crash and then — darkness.

Faintly James could hear chuckling and then heard no more.

— Marion Plantinga 11A.

3rd Prize Seniors

They Say One Should Forgive and Forget

The time was about five years ago. Johny was a grade seven student at a nearby Christian elementary school. He was a normal, healthy, frolicking boy, unquestionably the smartest in the class; though his marks didn't always show it. He wasn't particularly good looking, but what he lacked in looks he made up for in personality. And the most beautiful girl in the class was his; no one else even dared talk with her.

Johny had two close friends, Joe and Jack. In the spring of that seventh school year, the trio often frequented the nearby main street of the village during their noon hours. This is where they released their pent-up mischief and restlessness. However, after a time this fun became destructive. Johny, Joe and Jack each borrowed a chocolate bar, you know, one of those big, creamy, nutty ones.

After a bizarre trial, the trio's career was ended.

Johny was placed on a year's probation and discreetly advised by the fuzz to keep out of sight for a good while unless he wanted real trouble. Unfortunately the papers played the story big. What was he to do? People looked down on him as a common criminal. His reputation was shot.

Johny's greatest injustices were suffered when he returned to school. Mama's wouldn't let their little angels play with a crook. He had never encountered such a situation before. His genius now failed him. His friends now failed him. Worst of all, his girl friend now failed to stand by his side. He now stood alone, alone, alone, alone, **ALONE!!!**

— — —

That was almost five years ago. Johny is now a grade twelve student. He has never again broken the girl barrier, though he is desparately trying to find the confidence to do so. He is no longer absolutely friendless, though now his friends are recent fraternizations. At times he is deeply mentally depressed because things go so slowly toward how things used to be. The definition of frustration has become a reality to him.

One thing Johny has done however, is to have told his story, above, because it no longer hurts.

Because you see, Johny has nailed his crime to a cross, nailed his crime to a cross nearly two thousand years ago. He has learned a lesson; he won't ever forget it, but then no one will let him either.

— Don Miedema 12A.

2nd Prize Juniors

Onward to Freedom

"Freedom, freedom" kept ringing through his mind. It was a word he never experienced as long as he had been alive, but now was different. If he could reach Leningrad safely he might have a chance to get to Finland. The canoe ride from Leningrad to the shores of Finland would be the ride "Onward to Freedom!"

He was suddenly aroused by a tapping on his shoulder. "Pardon me," said the stranger, "but may I please share the seat with you?" "There are no more vacant seats on this train."

"Why, of course," replied Zuni.

"My name is Lenin, James Lenin. How about you?"

"Van Minnen, Zuni Van Minnen."

"May I ask where you are heading for?"

"Oh, Leningrad."

"Tis nice place, been there many a time. You see I'm a detective working for the government and I keep frequent checks on how the border guards are doing."

"Why, may I ask?"

"Many attempts have been made to sneak across into Finland."

"Are they very often successful?"

"One or two maybe. It is very difficult. My men are very good. Why are you going to Leningrad?"

"Business."

"Oh, yes. What kind?"

"I'm manager of a large store in Moscow and I'm to see some of my supplies."

"Yes. How's business?"

"Good, good."

"Well, this is where I get off. I have some business to attend to before I go to Leningrad."

"Goodbye, hope to see you again."

After the detective had left he hoped he would never see him again. It just might change his plans.

He went back to dreaming of his freedom. He was brought back to realization by the yelling of the conductor telling the people the train was due to arrive in Leningrad in about five minutes.

He gathered together the little he had and moved towards the doorway of the train so he could get out quickly to avoid the crowd. He had litlle time and a lot to do and no crowd was going to slow him down.

After buying some supplies which he thought he would need, he went to find himself a small boat or canoe, just big enough to hold himself and his supplies. He had heard it was easy getting one along the coastline. Luck was with him. He had found a canoe just suited for his plans. After this was accomplished he set out for a place to wait before he went on with the dangerous ride. He found a small cave behind a few rocks about one hundred feet from the shoreline.

Everything went fine until the time he was ready to leave. Fishermen were leaving and he looked suspicious leaving with them in the small size of boat he was in. He was going to have to wait awhile.

The coast was now clear and he would have to make his move now.

He would do as he planned and stay close to the coast so he could see the lights of the buildings as he journeyed on. As he was rowing along he went on dreaming again about freedom. What is freedom? How much different is it than communism?

Once again he was interrupted from his dreaming. This time he sensed something was wrong. It was the motor of a distant boat, and if he was correct it was heading towards him. He looked around and noticed a light shining from the boat he was hearing. The quick thinking of Zuni told him to pull in his oars and lay flat along the floor of the boat. He dared not look up, being afraid that it might be enough to get him caught. The sound come closer and then all of a sudden the sound was quiet and now he heard voices. The men were Russian and they were saying how good the fishing was here and how they discovered it. Then one of them spotted Zuni's canoe. He asked the other what it was. The other replied saying that it was only a log. Then he said they had better move before they ran into it. Zuni was relieved. He did not get up till he had heard nothing.

Zuni rowed back towards the shore because he had noticed by the lights that he was now parallel with shores of the border.

He would row for about ten more minutes and then he rowed to the shore. His journey was near finished. He was near the end. Freedom was just ahead. He now rowed towards the shore where the lights were sparse.

After reaching the shore he found a large hole and buried his canoe. He was afraid to sell it, fearing it might get caught.

During the night he slept under a tree till the morning. After the working and waking up he headed towards his brother's house.

Zuni was free now and he was surrounded by freedom and free people. He had started a new business with his brother. Zuni still kept on dreaming. He was free, but he figured there would be peace and love. Still he heard murders, robberies and wars. He often wondered where real freedom was. It has to be somewhere. Just maybe he will be there someday.

John Voortman 10C.

The three **SHORT STORIES** on this page are a continuation of an earlier W.Y.W.-page. They were written by Students of the Hamilton District Christian High School, Ontario.



A SPARE IN THE TRUNK—Baby rhino Bonnie wants to know what's going on here as she keeps a sharp eye on that "strange thing" that's stealing her food. The "thing" belongs to baby elephant Belinda, who delights in grabbing a grape or two from her irritated friend. They are new members of the Columbus, Ohio, zoo.

YOU, CHRISTIAN EMPLOYEE

by LOUIS M. TAMMINGA

Some weeks ago I wrote a few articles reporting and commenting on the recent rulings of the Labour Relations Board exempting those who have religious objections to union membership from paying dues. There has been more than average response to these articles. It just won't be possible to reply to everything that was brought to my attention. More discussion is needed in this vital area of the lives of so many fellow Christians. It has become clearer to me than ever that we struggle with enormous problems. And we are in this together, regardless of our walk in life. What happens to my brother in his union happens to me. What he does in his union affects me. So let us not ignore these very important aspects of our lives. Let us struggle to get scriptural clarity.

Underlying all these considerations is one factor that should be given some attention here. And it was already discussed in the early immigration days: "isn't the area of daily work neutral, isn't this a business-matter where a specific Christian style is not necessary?" The Reformed vision of life has always been that Christ is King of all sectors of life. But the practical reality of this was brought home by one letter-writer in response to the recent actions by the Labour Relations Board. He sent several quotations from a speech given by **Mr. Stanley Little**, who is the national president of the Canadian Union of Public Employees (CUPE). Mr. Little showed very clearly that for him the union battle is never neutral. Mr. Little commented extensively on the recent court-hearings of the first four applicants for membership exemption which were approved by the Labour Board. CUPE's national president became very bitter about these Labour Board rulings. He stated:

"Members of the Christian Reformed Church in Canada who have opted out of trade unions on religious grounds are pawns of a group which has tentacles extending to the right-wing John Birch Society in America and the racist apartheid movement in South Africa."

Commenting on the place of the Christian Labour Association of Canada (C.L.A.C.) Mr. Little stated:

"C.L.A.C. is a right-wing, reactionary association which, if permitted, will destroy industrial unions as we know them today in Canada."

Our letter-writer, who sent us these quotes, adds these comments in his letter: "Last week I was confronted with an attack by 'our' union president Little, by his remarks calling CLAC's members 'John Birchers' and 'African white supremacists'. That's stooping pretty low when fighting for a cause you think is right. On the same day I was confronted with the write-up of CUPE's bitter fight against allowing three free people to pay their dues to charity. CUPE's argument were ungodly to say the least! It is for this reason that I'm writing for information concerning application to the Labour Relations Board for invoking Bill 167 . . ."

These few items demonstrate a very urgent development in labour relations. The struggle around the Kingdom of Heaven never stands still. The Lord has warned us. And this takes place in very down-to-earth human situations. But Mr. Little has spoken very clearly. You can trust him. There are no if's and but's about it. He has spoken for CUPE. He has spoken for his members. Christian believers now part of CUPE cannot ignore it. They must do something about it. But they need our help. We are in this together. We have two freedoms at the moment: 1. The government has provided legislation to break with secular unionism. 2. We still have the opportunity to organize as Christians in Christian unions. Only the Lord knows how long these freedoms will last.

NEW WORLD IN THE MORNING

"Love knows no fading of its hope".

Once — though you can't believe it, son! —,
I was as young as you,
I looked at things and people and
forever wondered: false or true?
so often I forgot, like you,
that my own hands were far from pure —

for freedom and for peace I searched
as honestly as you,
why do you think I left my land
and made a home anew?
I could not stand the narrow minds
on narrow streets . . . like you!

you criticize and rightly so,
but hear what I since learned:
hypocrisy is everywhere,
not only in your church . . .
and truth without compassion is
a dry stream in the wilderness —

I realize you cannot go
the way I went so far,
there's so much to explore today,
you don't know where to start,
but you should keep one thing in mind:
living is still a noble art —

this art, son, you can only learn
from Him who gave us life
and sacrificed His own dear son
to make our darkness bright
I don't care where you roam as long
as you walk by His light —

and if you ever feel betrayed
and hug the ground in deep despair,
or when you cry, because of all
that pain around you cannot bear,
remember Jesus, son, for long
before you He was there —

I wish you health in this old camp,
I wish you happiness,
but most of all I wish you faith
and newborn tenderness,
for then your ears
will always hear the beat
of God's great drums,
where world and morning meet.

Edmonton, August 1971. Tini Van Ameyde.

Report on Meeting Reformed Fellowship

On September 24, the annual meeting of the Reformed Fellowship was held in the Grandville Avenue Christian Reformed Church at Grand Rapids, Michigan. Pastor of this church is Rev. J. Hellinga, formerly of St. Catharines, Ontario.

That day his church was the host to about 400 friends of the Reformed Fellowship (U.S. and Canada). Delegates came from as far away as California.

The aim of the Reformed Fellowship is: to uphold the unquestioned authority of the inerrant Word of God and to apply its claims to all areas of life.

After the business meeting, the president, Rev. T. Vanden Heuvel of Holland, Michigan gave an inspirational address on the faithful preaching and teaching of God's Word.

A sign of liberalism is when there is a movement toward more "liturgical church services", that tend to crowd the sermon into a corner. That sermon then becomes a religious talk about how to cure social evils for which the preacher has or has not found the solutions.

Eloquently he brought upon us the overwhelming evidence that the Scriptures always place central the proclamation of God's Word of a rich Christ to helpless sinners. Hebrews 3 reminds us in several texts "to hear **His Voice** today".

Anyone standing in the pulpit today, no matter how great his power of oratory or his understanding of social problems, is woefully unfaithful to his calling, if he neglects his most important duty of inviting poor sinners to the Gospel feast of salvation. The Word of Christ must remain in the center of any worship service.

BIBLE CRITICISM

Rev. L. T. Schalkwyk of St. Thomas, Ontario had been assigned the topic: "The Development of Liberal Trends in the Reformed Church in the Netherlands and Their Influence on Us."

In the afternoon session he first dealt with Kuitert's most recent book called **"Anders Gezegd, een Bundel Theologische Opstellen"** (published Kok, Kampen, 1970). Here we see clearly, how Kuitert proceeds from an evolutionary view of Genesis 1-3, to an evolutionary view of sin ("regression"), an evolutionary view of salvation ("progress"), even an evolutionary view of the Resurrection of Jesus.

There was also a review given of Herman Wiersinga's thesis: "De Verzoening in the Theologische Discussie", (Kok, Kampen, 1971). Wiersinga states that Jesus did not bear the wrath of God, Jesus did not pay for our sins at Calvary, and God did not plan the death of Jesus as a part of our salvation. He takes the evolutionary view that Jesus came to show in his life what man will be like at the end of the long process of improvement of mankind.

The speaker showed how also the beginning of a liberalizing trend can be traced within the Christian Reformed Church on the North American Continent.

The complete speech will appear in the magazine "The Outlook".

The speaker for the evening session was Dr. Edmund Clowney, President of Westminster Theological Seminary, Philadelphia, Pennsylvania. His topic was: **"By God's Grace — The Church".**

Dr. Clowney pointed out, how in general the "Doctrine of the Church" is taken for granted, unless the church starts to water down. Then suddenly from all sides comes the question: what is the church? A liberalizing trend can be seen in movements that tone down the importance of the institutional church. Then, even people who are on fire for their christian organization, can show disdain for the officers of the church or come to church only once a Sunday. Liberals always tend to ask: did Christ institute the church?

From here on Dr. Clowney took us on a tour of Bible texts that showed the divine origin of the church as institute.

A beautiful passage is found in Hebrews 12, where the gathering of the people of God at Sinai is connected with the gathering of the New Testament church, which "general assembly" is again connected with "the church of the firstborn who are enrolled in heaven".

In this way we must manifest in our faithful gathering together here, the reality of the gathering together up there.

PERIODICAL

The magazine of the Reformed Fellowship is "The Outlook", formerly called: Torch and Trumpet. It has a monthly circulation of 4,000 copies. The editor is Rev. J. VanderPloeg, former editor of the Banner.

Some articles of the September issue are: Editorial: "Going to Church? Watch Your Step!" (on the new liturgy). Rev. L. T. Schalkwyk — "The Revolution is Now!" (on Marxism in the churches). Dr. P. Y. De Jong — "Guidelines for Societies" (Discussions on Genesis 1-11). Dr. J. Tangelder — Review of Berkouwer's latest Volume of Dogmatics Series (De Kerk: Eenheid en Katholiciteit). Rev. J. H. Piersma — "Clippings from Church Papers".

The periodical can be ordered at the U.S. office: Box 7383, Grand Rapids, Michigan 49510. Subscription price is $5.00 a year; or send a one-dollar bill for a three-month trial subscription. For a free copy of the September issue, write to: Rev. J. Van Harmelen, R.R. #8, London, Ont.

NOTE:

The Canadian affiliate of the Reformed Fellowship was formed May 25, 1971. As Board were elected: Rev. H. Van Dyken, President; Mr. H. K. Bergsma, Secretary, 20 Franson Crescent, Weston, Ont.; Mr. J. De Boer, Treasurer, 620 Supertest Rd., Downsview, Ont.

Canadian representative in the Executive and Editorial Board in Grand Rapids — Rev. L. T. Schalkwyk.

The following persons recommend the reading of THE OUTLOOK in the Canadian churches: Dr. M. Woudstra, Calvin Seminary, Grand Rapids, Michigan; Rev. J. Uitvlugt, Grand Rapids, Michigan; Rev. J. Tamminga, Free Christian Reformed Church, Grand Rapids, Michigan; Rev. A. Persenaire, Grand Rapids, Michigan; Rev. H. Moes, Grand Rapids, Michigan; Elder J. Tamming, Strathroy, Ont.; Elder J. DenBoer, Port Perry, Ont.; Elder H. Marissen, St. Thomas, Ont.; Elder A. Van Dolder, Ridgetown, Ont.; Rev. C. Tuininga, Winnipeg, Manitoba; Dr. L. Praamsma, Fruitland, Ont.; Rev. W. Renkema, Dundas, Ont.; Rev. W. Bilkes, Free Christian Reformed Church, St. Thomas, Ont.

Stong Demand for Arabic Bibles

(Kerkinformatie) The interest in the Bible is increasing in the Sudan, the general secretary of the Sudan Bible Society announced. There is special interest in the Arabic Bible, he said. The 600 copies which were received in January were sold out in two weeks for the Ministry of Education bought 400 copies for the schools. Shortly afterwards the ministry ordered 3000 more copies. At present a questionnaire is being circulated among all elementary and high schools to learn how many Bibles are needed. As is done in Egypt, the government makes Bibles available without cost to schools with Christian students inasmuch as it does the same with the Koran.

The interest in the Bible applies only to the northern, Islamic region of the Sudan. The southern part, where most of the Christians live, is still entirely in a situation of need. There are still regular bombings by Russian made aircraft of the government of rebel villages in the south. More than 175,000 inhabitants in this area have fled to Uganda, another 45,000 have gone to the Congo and many thousands to Kenya. (RES)

A Green Future for the Sahara?

by Kamal Bouguerra

By the year 2000 some 55,000 hectares (over 136,000 acres) of what is today arid North African desert could be growing green vegetables and cereal crops.

This dramatic transformation is possible because Unesco experts have determined that some 60,000 cubic kilometres (about 15,000 cu. miles) of water lies untapped beneath an area of 800,000 square kms. (about 300,000 sq. miles) in the Algerian departments of the Saoura and of the Oases and the Tunisian south.

The water, the experts found, was sufficient to increase irrigated farming lands in this region from the present 45,000 hectares (112,000 acres) to 100,000 hectares (250,000 acres). This, among other benefits would provide 20,000 to 30,000 new jobs.

For a long time it has been known that underground water lies hidden beneath the northern reaches of the Sahara. But how huge these underground reservoirs actually are was not known until this study, financed by the Algerian and Tunesian governments and the United Nations Development Programme (UNDP).

The biggest single layer of ground-water, the experts say, covers about 600,000 sq. kms. (230,000 sq. miles). They calculate that the water resources could provide 2,000 cu. metres (70,000 cu. feet) of water per second for 1,000 years. At present the entire region is using about 20 cu. metres (700 cu. ft.) per second.



Date palms, dotted around an underground water source, provide the economic reason for people to inhabit this typical Sahara oasis.

The Number One Problem

Hopes have already been raised of transforming and bettering the ancient way of life that continues among the people of this region. But although oil, natural gas and other mineral resources have been found, it remains basically an agricultural area. Its population, now 800,000, will exceed 2,000,000 before the end of the century. Water is the Number One Problem for oasis dwellers, living in communities numbering from 1,000 to 20,000 inhabitants. It is not only essential for agriculture, which accounts for 45 per cent of local employment, but also for mineral prospecting and industries beginning to be developed.

The idea of an inquiry into what water is available was put forward as early as 1963 by the Algerian and Tunisian authorities. But the actual agreement and plan of operations for the study were not signed until 1968 by the two governments, Unesco and UNDP.

Work began in November of the same year with the experts using two bases, one at Ouargla, in Algeria, about 550 kms. (350 miles) southeast of Algiers, the other at Gabès in Tunisia, 600 kms (about 375 miles) south of Tunis.

Specialists carried out topographical and hydrogeological research, in particular digging a network of test wells. Water samples were tested for chemical content and, using radio-isotopes, to determine the age of the underground water. Working with mathematical and analogical models, the experts were able to forecast what effect drilling would have on the level of the water-table and on the cost of the water. With the information, they were able to lay the basis for a plan to develop irrigated agriculture in this part of the Sahara.



THE OLD: A traditional "foggara" feeds irrigation canals. The "foggaras", open channels sometimes several miles long, are made by removing the earth surrounding groundwater.



THE NEW: A modern pump, carrying underground water to the surface, is a symbol of the green future the Sahara may have.

(Pictures: F. Verhoog/Unesco)

The experts have established a schedule of water needs over the coming 30 years, analyzed investment and operational costs, determined the size of the area to be irrigated and the rate at which development should take place.

They foresee increasing irrigation gradually, using water at a rate of 30 to 50 cu. metres a second (1000 to 1750 cu. ft.). The water will come chiefly from the deep underground system, known as the Continental Intercalary layer, which lies between 500 and 2,000 metres (yards) below the surface, and the more superficial Terminal Complex system, 100 to 200 metres (yards) underground. As these underground reservoirs are only slightly replenished by rain water, increased consumption will almost certainly result in a lowering of the waterlevel. And, as more and more water is pumped, wells will have to be sunk deeper, raising the cost of obtaining the water and setting limits to the degree to which it can be profitably exploited.

Wheat, Tomatoes and Onions

According to the experts, the project will be an expensive one running into hundreds of millions of dollars. The question now is to decide which agricultural techniques and crops are best suited to such irrigated lands.

At present, dates are the main crop of the region. Indeed, dates rank second among Algeria's agricultural exports. But the date palms soak up much water and are unproductive for the first ten to 12 years, which is about a third of their total life span.

So some specialists would like to see a diversified agriculture in the Sahara with the introduction of wheat, maize, sorghum, tomatoes, potatoes, beans and onions. By rotating them, the farmers of the newly green desert should be able to grow several different crops in a year, the experts hopefully believe.

(Unesco Features)

THE WORLD AROUND US

The Dutch Delta Project

(Part II)

The flood of February 1953 forced 72,000 people to evacuate he stricken area; some 500,000 acres of the islands in the delta region were inundated by the sea, and about 300 miles of dikes were largely or totally destroyed. Although immediate help came from far and wide, the job of restoring the area fell to the Dutch people themselves. In this they were helped by the experience gained eight years earlier. In 1944 the allies had bombed the dikes of Walcheren so as to flood the island and deny it to the Germans as a defensive base. When work on the dikes began in 1945 a totally new method of closing the holes was used. Concrete caissons, constructed in England for the artificial harbours (Mulberry A and B) on the coast of France during the invasion, were brought to Holland, manoeuvred into position in the gaps in the dikes, flooded, sunk, and filled with ballast. Even old ships were used to close the dikes of Walcheren. The use of caissons was a revolutionary idea because up to that time it was believed that only natural material should be used to build or repair a dike. Walcheren proved that other means could also be successful, and the Dutch had designed a caisson in case of eventual dike breaks. Of this concrete, so-called 'standard' caisson (36 ft. x 24½ ft. x 19 ft.) hundreds were made and used after the February, 1953 disaster to close the dikes.

Simply to repair the dikes did not solve the danger from the sea, however. The dikes had proved too weak and too low and something fundamental had to be undertaken. There was a choice between two different schemes: increase the height of the existing dikes at least 3½ feet over a distance of hundreds of miles; or, dam up the estuaries. Both schemes would cost about the same amount — 3 billion guilders — and both would take about the same length of time to complete.

The estuary-damming plan (to be known as the Delta Project) was chosen for several reasons: it would shorten the Dutch coastline by 450 miles, thus lessening the danger of dike break; it would end the salt penetration from the sea; it would provide (eventually) fresh water lakes which would be ideal for recreational purposes; and it would mean that all the houses now built close to or on the old dikes would not have to be removed in order to heighten the old dikes. Since there would be fewer primary dikes (those facing the sea), maintenance costs would be less in the future. Finally, because the delta region would no longer be a collection of islands separated by streams and estuaries of various sizes, a better road communication network could be constructed than had hitherto been possible.

The Delta Project did have some disadvantages: it would deliver the deathblow to the oyster, mussel and lobster cultures which traditionally had been practised in this area; shipbuilding would also come to an end, and the thousands of fishermen who had for centuries sailed from these harbours would have to find a new haven. Finally, in spite of the extensive studies that had been made (and would continue during construction), no one could foretell with certainty the ecological changes which would take place once all the sea arms were closed. Since Roman times the sea around the Netherlands has risen about five feet. Would closing the estuaries — into which billions of gallons of water entered each flood tide — bring about higher overal level of the North Sea?

Since 1927 the Hydraulic Research Laboratory at Delft has made tests on scale models for all proposed undertakings. Throughout the years the effect of water levels, current velocities, erosion, salt penetration, etc., have been as closely forecast as possible. The Delta Project was such a major undertaking, however, that in addition to the facilities at Delft a new very large open-air model was constructed at Voorst in the North East Polder, as well as very large sheds where experimental work under cover could be undertaken.

In addition an, electronic analogue computor, the Deltar, was designed which represents through varying electric voltages and currents the different water levels and rates of flow. In this manner it became possible to shorten a natural 24 hour day and night to a period of 15 minutes. The Deltar performs four sets of tide calculations per day; this would take four human calculators, using ordinary desk calculating machines, several months to perform.

The Delta Project will close all the estuaries between the Rhine and Schelde Rivers. Four primary dams — the first was completed ten years ago, the last one will not be ready until 1979 — and three secondary dams further inland are the most spectacular projects. But the re-directing of old industries, the retraining of men in now obsolete professions, and the development of the newly won recreation areas also take a great deal of time and money.

The first two dams — completed in 1960 and 1961 — connected the islands of Walcheren, North Beveland and South Beveland and made them into a single hydrological whole. The dams were small (2725 ft. and 9200 ft.) when compared with some of the others. Even so, 2.5 billion cubic ft. of water flowed in and out the Veerse Gat (as it was then called), and the depth of the channel was still about 50 feet. Since the crown of the primary dam is 44 feet above mean sea level the amount of material needed for construction was substantial. In constructing the primary dam the traditional method was used — boulder clay, gravel and rock was dumped into the water until the mass rose above the surface. A large gap was left, however, so that the current could still pass through. This gap was closed with seven caissons, each the size of a seven story building (148 x 66 x 66 feet). These so-called 'culver' caissons were an improvement on previous ones in that they had sluices in the bottom which are left open until all caissons are sunk in their right position. In this manner some of the current is still allowed to flow through so that there is less pressure against the previously sunk caissons. Once everything is properly in place and firmly embedded with natural material the sluices are closed and the sea is shut out.

When the tide, which for centuries had been a daily phenomenon at the little town of Veere, ceased to rise or fall, the inhabitants which had depended on its fishing fleet for economic survival had to find other methods, and they have been found surprisingly quickly. The Veerse Meer (as it is now called) is an ideal fresh water recreation area. The fishing harbour is now tightly packed with pleasure crafts; fishermen now take boatloads of sport fishermen out for a day of sun, waves, relaxation and an occasional catch; and thanks to an improved transportation network (more of this next week) thousands of big city dwellers escape to the old towns and villages of Zealand. Along the shores of the Veerse Meer land is available for summer cottages, and even with a rather steep price of 40,000 to 60,000 guilders for a finished cottage the demand is brisk. It will be several decades before the whole Delta region will be transformed as is presently planned, but if the Veerse Meer region is any indication of what is to come, there is no doubt that the Netherlands has once again gained a substantial amount of living space from the sea.

J. J. Bout.

FROM THE MAILBAG

KATHRYN KUHLMAN

Editor,

In your article "Geloven en Beleven" in C.C. of September 23, 1971 you wrote: We would like to know WHY Rev. Quartel's article under the heading "Who heals all your diseases" has drawn the attention. I would like to let you know, why it has drawn my attention and why I am in agreement with all what he wrote in C.C. about Divine healing. I have been there in the O'Keefe Centre in Toronto on Sunday, August 29 in Miss Kuhlman's service and have heard and seen hundreds of people being healed of all kinds of diseases. A woman from Petrolia sitting right next to my wife was instantly healed of arthritis. A week later we drove down there and there she was. She told us how happy she was being cured and able to sleep at nights. The service was scheduled for 2 p.m. According to the newspaper shortly after 1 a.m. buses were already lined up outside the building. Hundreds of people were there already when we arrived at 8 a.m. By noon the hundreds had grown to thousands in a never ending stream. The meeting began two hours earlier with close to 3200 people cramming the O'Keefe Centre. Miss Kuhlman announced a second meeting to start right after our service was finished. Our service lasted from 12:20 till 3:30. Miss Kuhlman preached for more than half an hour on the book of Joel. In her sermon on God's power to heal body and soul through His Holy Spirit she pointed out that because she was NOT a faith-healer the Holy Spirit was doing the healing. She said, "The Spirit can heal you sitting there in your seats". And that's exactly what happened. All around us people were being healed. She also said, "I don't do the healing, but I can tell you all about the mercies of Jesus Christ". We could feel a great unseen force being at work. A mighty wind of the Spirit. Hundreds advanced to the stage claiming to have been cured. "Don't come up on stage until you are sure you have been completely healed," Miss Kuhlman asked. A boy of 7 whose mother said he has been completely deaf from spinal meningitis for several years nods as Miss Kuhlman stands behind him and calls "Can you hear me Jimmy?" She repeats this moving farther and farther away and ending with a whispered "Can you hear me now? The child nods again and there is spontaneous applause. Miss Kuhlman stops and says: "Someone over there has just had a heart condition fully restored". And still they come — cancer of the stomach, diabetes, deafness, the whole medical catalogue is recited as young and old state they have been healed. Miss Kuhlman laid her hands on all of them, they fainted, were helped up and led back to their seats, dazed but smiling. "Somebody in the balcony can hear me clearly now for the first time; bring him down." She lays her hand on everyone, who has been healed. Thank you Lord Jesus, How great Thou Art, she exclaims and moves quickly to the next supplicant.

— —

What do I think about all this? Does it really matter what I think? Does it really matter what I think when reading in The Banner that the Christian Reformed Minister of Terre Haute, Indiana and half of his congregation plus members of his SWIM Team spoke in tongues by the power of the Holy Spirit? God is moving powerfully in our days. He is setting the stage for the return of the Lord Jesus. The newspapers are telling us that many thousands are being won for Christ. All this healing and miracles are all part of this same offensive. Let me finish this article with quoting a few sentences of Miss Kuhlman's sermon.

"People forget that Kathryn Kuhlman is only human. All I have known my whole life is hard work. My body gets tired. More than once I have prayed for the Lord to give this gift of healing to someone else, and take me over to Heaven." Suddenly she shouted: "But now I see something. Every day I pray, let me live O Lord. Strengthen my heart and body more than ever, because a great restoration is going on."

M. Vanderkeemel,
London, Ont.

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Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B, Hamilton, Ont.

We thank God, Who gave us life and Who entrusted a new life to our care. Our son

MARK JOHN

Born on September 16, 1971.

A brother for Melissa.

Thankful parents:
John & Christina Hiemstra, nee Feyen.

R.R. #1,
Branchton, Ont.

"He who did not spare his own Son but gave him up for us all, will he not also give us all things with him?" Romans 8:32

With gratitude to God we are happy to announce the birth of our healthy baby girl:

HEIDI CHRISTINA

on October 2, 1971, weight 7 lb. 8½ oz.

Martin & Ada Tigchelaar.

45 Driftwood Ave., Apt. 1205,
Downsview, Ont.

October 7, 1971 marked the birth of

DAVID EUGENE

entrusted by God to

Roland & Coby Jonker,

as a brother to Michael James.

501 Prince Edward Drive,
Toronto, Ontario.

Mr. & Mrs. Simon Tuininga of Neerlandia, Alberta, announce that the engagement of their eldest daughter,

SHEILA ROSE

to

Mr. LOIS YPMA

took place on October 6, 1971.

Mr. and Mrs. J. Dreyer of 138 Amos Ave., Waterloo, Ont. are pleased to announce the forthcoming marriage of their daughter

MARGARET

to

Mr. JASPER DEBOER

son of Mr. and Mrs. A. DeBoer of Hamilton, Ont.

The wedding will take place D.V. on Friday, October 29, 1971 at 7 pm. in the Mount Hamilton Christian Reformed Church.

Mr. & Mrs. Morris Thalen of R.R. #3, Woodstock, Ontario, are happy to announce the forthcoming marriage of their daughter

MARGARET

to

SIPKE ALGRA

son of Mr. & Mrs. Ted Algra of Gowanstown, Ontario, D.V. on November 12, 1971 at 7.30 p.m. in the First Christian Reformed Church of Woodstock, Ontario.

Rev. A. P. Geisterfer officiating.

Future address:
674 Highbury Ave.,
London, Ont.

On Friday, November 5, 1971, we hope to celebrate with our parents and grandparents

BERT OUWENDYK

and

AKKE OUWENDYK

the happy occasion of their 25th wedding anniversary.

We pray that God will grant them many more years with each other and us.

Their grateful children and grandchildren:

Penticton, B.C.:
Henriette & John DeVries, Lorie-Ann & Wendy.

Brantford, Ont.:
Jack & Faye Ouwendyk, Michelle.

Simcoe, Ont.:
Getha.
Charlotte.
Richard.
Shirley.
Robert.

Home address:
R.R. 4, Simcoe, Ont.

The Hague 1926 — Chatham 1971

On Wednesday, November 3rd, 1971, the Lord willing, our beloved parents and grandparents,

ELIZA WIELHOWER

and

LUTINA WIELHOUWER— VAN DORSTEN

hope to celebrate their 45th wedding anniversary.

Psalm 121.

May the Lord bless them for many years to come, is the wish of their thankful children and grandchildren.

Chatham, Ont.:
Kees and Adri De Voogd, John, Stanley and Audrey.

Mount Forest, Ont.:
Harry and Kathleen Verburg, Adrian, Harry and Lucille.

Chatham, Ont.:
Alex and Johanna Wielhouwer, Alex, Wilma and Hank.

Rexdale, Ont.:
Ken and Lucille Sjaarda, Sharon, Charles, James and Carol.

Chatham, Ont.:
Adrian and Gertie Wielhouwer, Roy, Cheryl and Janette.

Highgate, Ont.:
Dick and Jean Verbeek, Ronald, Brenda and Jacqueline.

St. Thomas, Ont.:
Eli and Dorothy Wielhouwer, Jeffrey, Mark and Lisa.

485 Park Ave. W.,
Chatham, Ontario.

1931 — 1971

On November 11, 1971, the Lord willing, we shall celebrate with our parents and grandparents

GERARD VAN DEN AKKER

and

ANNIE VAN DEN AKKER, nee VAN DER EIK

the happy occasion of their 40th wedding anniversary.

It is our prayer that God will bless and spare them for each other, and give them many more years of happiness.

Their grateful children:

Jo and Casey Haan, Chilliwack, B.C.

Hans and Miep Van den Akker, Nort Vancouver, B.C.

Nellie and Bob Van Overschot, Delta. B.C.

Anneke and Tony Vandeburgt, Dewdney, B.C.

Gerda and John Hazenberg, Hastings, Mich., U.S.A.

Jack.

And 19 grandchildren.

Open house on November 11, 1971 at 7.30 P.M. in the hall of Vancouver 1, C.R.C. at Victoria Drive.

Home address:
4195 Nanaimo Street,
Vancouver 12, B.C.

On November 12, 1971, the Lord willing, we shall celebrate with our parents and grandparents

HENDRIK VANDERLAAN

and

HENDRIKA VANDERLAAN— DOORN

their 35th wedding anniversary.

We pray that God will grant them many more years with each other, and with us, their children.

Don and Sini Vanderlaan, Yolanda, Hetty, Denise, Henry, Dwayne, Waterdown, Ont.

Andrew and Rose Vanderlaan, Ronnie and Cindy, Fergus, Ont.

Abe Vanderlaan, Smithville, Ont.

Margaret and Herman Geerts, George, Dundas, Ont.

Ida and Gerard Sloot, Karen and Sidney, Rockwood, Ont.

Peter Vanderlaan, Fergus, Ont.

R.R. #4, Fergus, Ont.

Bent U reeds lid van

"HOLLAND CHRISTIAN HOMES INC."?

Ons doel is het oprichten van een tehuis voor ouden van dagen van Nederlandse afkomst en behorende tot de kerken der Reformatie.

Lidmaatschap bedraagt $5.00 per jaar.

Zend uw betaling aan: Holland Christian Homes Inc., P.O. Box 4127, Station D, Hamilton, Ont. Voor inlichtingen schrijf aan D. Brinkman, R.R. 1, Bowmanville, Ont.

1946 — 1971

On Saturday, November 6, 1971, the Lord willing, we hope to celebrate with our grandmother and grandfather Scholing and we the children of our dear parents and grandparents

JACOB THALEN

and

HENDRIKA THALEN (nee SCHOLING)

their 25th wedding anniversary.

We thank and praise the Lord for the great many years He has kept us together as a family.

Their children:

Hank & Betty Thalen (nee Ruiter), Alice Joy, Listowel.

Andrew & Edith Thalen (nee Hiemstra), Milverton.

Hank & Marg VanDonkersgoed, Gorrie.

Jacob, Alex, Harm, Morries, Rita, Dinah, Phyllis, at home.

Grandmother & grandfather Scholing, Lesleyville, Alta.

R.R. #4,
Listowel, Ont.

On October 10, 1971 the Lord took unto Himself suddenly our dear son and brother

BERT MYWAART,

at the age of 19 years.

"The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Job 1:21

Marten and Hendrica Mywaart (Van Dommelen).
Coby, Brantford, Ont.
Catharina, Toronto, Ont.
John, London, Ont.
Martin, at home.

R.R. #5, Belleville, Ont.

On Sunday, October 17, 1971, the Lord took unto His own, our dear husband, father and grandfather,

BASTIAAN VERMEULEN,

formerly of Burlington, aged 60 years. Beloved husband of Corrie Vermeulen and predeceased by his first wife, our mother and grandmother, Emmy. Dear father of Mrs. Hennie Haveman (Thera), Mount Hope; Mrs. Gary Berendse (Corrie), Hamilton; Mrs. Ben Bartels (Ingrid), Brantford; Mrs. Lammert Jagt (Marianne), Burlington; Miss Anne Vermeulen and Gus, both of Grimsby; and John, Stoney Creek. Brother of Mrs. Peter De Haan (Mach) and Mrs. Peter Slootweg (Ton), both of Hamilton. Two brothers still alive in Holland. 9 grandchildren also survive. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Revelation 21:4).

Op 17 oktober behaagde het de Heere tot Zich te nemen onze geliefde broeder en oom

BASTIAAN DIRK VERMEULEN,

in de ouderdom van 60 jaar.

Hamilton:
Fam. P. R. de Haan.
Arnhem:
Fam. P. R. Vermeulen.
Arnhem:
Fam. C. J. F. Vermeulen.
Hamilton:
Fam. P. Slootweg.
Neven en nichten.

86 Dodson Street,
Hamilton 50, Ont.

The Lord took unto Himself His child and our dearly beloved husband and father

JACOB KOOIMAN

"Blessed are the dead who die in the Lord."

We are thankful to God Who gave us so many blessings through him.

Hilda Kooiman-Tigchelaar.

Simon.
George.
Jeannette.
Florence.
Neil.

Oct. 16, 1971.

Stoney Creek, Ont.
19 Chester Rd.

On October 16th, 1971 the Lord took into His glory our dear uncle

Mr. JACK KOOIMAN

May the Lord comfort and strengthen our aunt Hilda and her children.

Caledonia, Ont.:
Peter and Wilma Devries.

R.R. 2, Ancaster Ont.:
Ann and Henk Stienstra.

Ancaster, Ont.:
Ida and André Vanhaelen.

The Consistory of the Fruitland Chr. Ref. Church announces with deep regret the sudden passing away of its former elder

JACOB KOOIMAN

"The memory of the righteous is a blessing." Proverbs 10:7

May our merciful Father in heaven comfort Mrs. Kooiman and the children with His promises.

Rev. L. Praamsma, president.

A. Vis, clerk.

The Fruitland Christian Reformed English Ladies Society "The Lord is our banner" expresses its sincere Christian sympathy to their fellow member Hilda Kooiman and family in the sudden bereavement of a dear husband and father

JACOB KOOIMAN

May they find strength and comfort in the promises of God's Word.

John 14-1:4.

The Board.

The Evangelism Committee of the Fruitland Chr. Ref. Church wishes to express their Christian sympathy to Mrs. J. Kooiman and family in the passing away of their beloved husband and faithful father

Mr. JACK KOOIMAN

Psalm 23.

The Committee.

Our school is in need of

CHRISTIAN READING MATERIAL

Does anyone have "The Big Read-to-Me Story Book" from W. G. Van de Hulst, translated by Marian Schoolland? Also others of the same quality would be welcome. We are willing to pay full price even for used books. Send to Mrs. R. Patze, Box 744, Smithers, B.C.

Weduwe, 55 jaar, zag zich gaarne geplaatst als

HUISHOUDSTER

bij voorkeur in een farmersgezin. Brieven onder no. 2385, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Wanted:

WORK IN ONTARIO

Age 21, single, non-smoker, experienced with hogs, potatoes, some carpentry, roofing. Available Nov. 6. Dennis Prins, R.R. 3, Lacombe, Alta. 1-403-782-2711.

ALL-ROUND BAKER WANTED

Good wages, company paid benefits. West-End Bakery, 46 Waterloo Ave., Guelph, Ont. 822-4751.

Wanted:

DOMESTIC FEMALE HELP

cook general to preferably live in. Apply Mrs. Armand Smith, Winona, Ont. 643-1047.

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55½ ACRE FARM, 10 miles East of Hamilton, just North of Grimsby in the Village of Grassies, 6-room frame home on a well-treed lot, large bank barn in good condition. Has been in same family for nearly 100 years. Will sell this good investment property for $28,500.00. Call Smithville, Ont. 957-7119.



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with Birch plywood bottom. Comes 6 ft. long with 20 discs and instructions. Lacquer finished. Price $13.95 F.O.B. Burlington. (Ontario residents please add 5% sales tax.) If paid with order you save C.O.D. charges.

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85 Russel Ave., P.O. Box 515, ST. CATHARINES, ONT.

Only 16% of Blacks Feel White Churches Care — Harris Poll

New York (EP) — According to the Harris Poll, only 16 per cent of the American blacks feel white churches "really care" about achieving racial equality.

Thirty-one per cent of black respondents, the survey organization said, feel white churches are "indifferent," 29 per cent say they have tried to "prevent" racial equality and 24 per cent are "not sure."

These findings were reported among results from a poll of 1,200 black households during the summer.

Only television and the U.S. Supreme Court were given pluralities as being institutions which "really care."

Lambert Huizingh
Accredited Public Accountant and Auditor
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AURORA, ONT.
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Nova Scotia

Mooi groot huis, grote barns. Free stall system. Milking parlor. Veel machinery, o.a. 3 tractors. 50 Holsteins, plus young cattle. Groot melkcontract.
Deze farm, met enorme mogelijkheden, is gelegen in het centrum van welvarend industriegebied. Vraagprijs $100,000.
Brieven No. 2384, % CALVINIST-CONTACT, P.O. 312, Stat. B, Hamilton, Ont.

Goodbye SUNNY SOUTHERN ALBERTA

To say goodbye is never all that easy. However, life is made up of many goodbyes. Somehow we are reminded time and again that we have no abiding place here. We are on the move.

The moment that I am writing this letter we are still in the sunny south. That's what they call this part of the country because we get more sunshine here than possibly anywhere in the nation.

Since this letter is addressed particularly to those of you in Southern Alberta whom we have come to know over the last years it will in the nature of the case be a bit personal. Some of the things we will write about, and which have to do with that universal kingdom of our Lord, will, we trust, be of concern to all of us.

Why does a pastor move when he really likes it where he is? All I can say is that you can be faced with situations where you cannot with a clear conscience before the Lord do otherwise. He leads our lives every step of the way.

When we are called on to part with something which has become part of us then that gives us inner pain. It also makes us look back, as well as ahead.

As I now see my own failures as well as those of all of us I wish to challenge you once more in this personal letter. I wish to challenge you with respect to the Kingdom of God.

The field of education. The Immanuel Christian School occupies a large and strategic place in Southern Alberta. That is where the youth of the church are molded, formed, given direction for the future. This school which grows and grows needs the support of all of you. Particularly young people, and young parents who have no schoolage children yet, should sense that it is a bit late to start supporting only when your own child attends. Furthermore, more support is needed from those communities from which no children can be sent to the school. We should never forget that we all benefit from Christian education whether our own children receive it or not.

Through the children who do get Christian education you get an influence for good, which is of benefit under the Lord's blessing, to the church and the world. Having served on the education committee of the school, I know that it takes an awful lot to keep a school going. We must continue to rise to the task unitedly.

Like one big family. My wife and I have often felt that in a sense Southern Alberta seems to be like one big family. There's something great about that. We have felt that in the various churches. We have felt it among colleagues who in a sense became one's adopted relatives.

However, that being one family, must show in our efforts too. That's why the causes of Christian communal witness too must be the concern of all of us. If our communion of saints ceases at the end of the second worship services, on Sunday, we will have to do some soulsearching with respect to the reasons for our existence. I encourage you one and all to reach out more unitedly, but also personally, as witnesses for our Lord.

We are the light of the world. That has to show in our personal lives. There is so much darkness in the world. We also have to be the light of the world together. When you read **Calvinist-Contact** for example, then you get the feeling at times that a lot of our activity is in Ohtario. That is understandable. That is where most of our people are. At the same time particularly in Alberta now, we should not think too small of ourselves. Precisely because of the national (and international) impact of the work of say the A.A.C.S. or C.L.A.C. we should not be reluctant to support these movements, living under the impression that they are eastern movements only.

We may live in different parts of the nation but east and west meet at the foot of the cross of Him through Whom our living makes sense again. I encourage you, young and old, alike, to continue to live a life in the Lord's service.

Southern Alberta, particularly Iron Springs of course, will never be forgotten by us. It was there too that we received the addition to our family, who is such a joy to us.

Our time among you is almost over. I am not particularly keen on saying goodbye. Both my wife and I will be glad when that part is over. By the time you read this we will already be serving elsewhere.

Finally, dear people of God, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain.

Ralph Koops and family,
Pastor, Iron Springs C.R.C.

(This article was written by Pastor Koops a week prior to his leaving Iron Springs, Alta.; he has since that time taken up residence in Chatham, Ontario. — Editor.)



GOOD FISHING—A Kodiak bear cub watches its mother expertly catch a tossed fish at the zoo in Cleveland, Ohio.

Sudan Boasts Total Rejection of Communism

Khartoum, Sudan (EP) - The brief leftist coup of July and his own supporters' successful countercoup proved "that the Sudanese people totally reject communism," says Gen. Jaafar al-Nimeiry, president of the Sudanese Revolutionary Command Council.

General Nimeiry said the Sudanese would accept communism neither "as an ideology nor a guide for their economic, social, or political life."

"We learned," he said, "that we must be very cautious in our relations with foreign countries, especially with superpowers . . . and we cannot accept any interference from any quarter in our internal affairs."

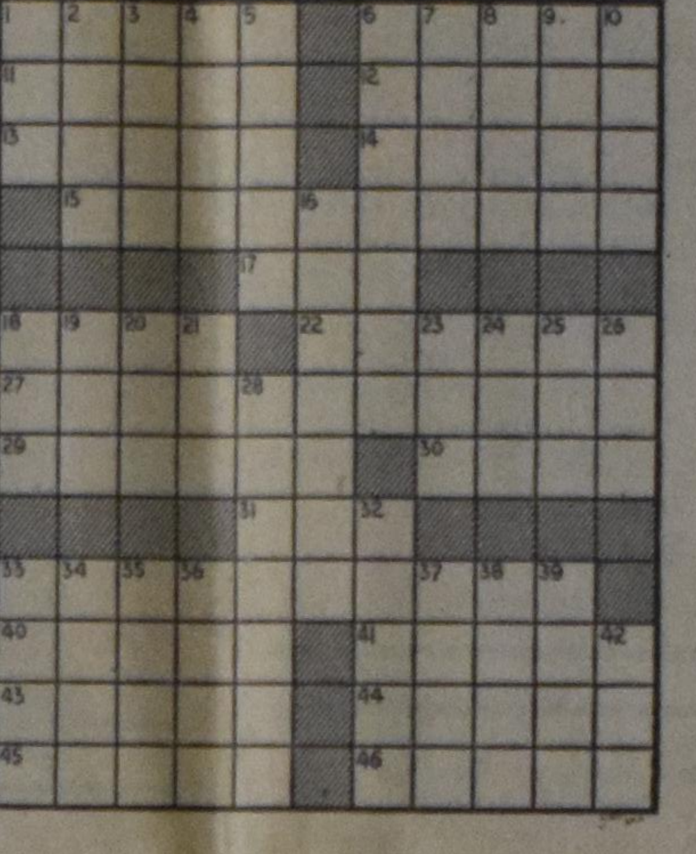
CROSSWORD PUZZLE

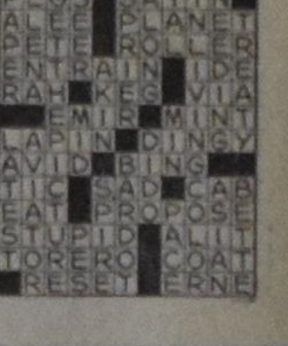
ACROSS

1. Group of schemers
6. Paired off
11. Gladiatorial ambience
12. Greek marketplace
13. Pig ——
14. Foolish
15. North American birds (2 wds.)
17. Air defense group (abbr.)
18. Talented
22. Muse of comedy
27. Terrifying (2 wds.)
29. Scotland's patron saint
30. "Diary of —— Frank"
31. Philippine tree
33. "The King and I" Oscar winner (2 wds.)
40. Old-womanish
41. Glossy; smooth
43. Excavations
44. Ham it up
45. Ragouts
46. Doctrine

DOWN

1. "Silent ——"
2. Semite
3. Greek letter
4. Indigo plant
5. Territories
6. O. T. book
7. Eager
8. Implement
9. Sea eagle
10. "—— of Wine and Roses"
16. Corrode (2 wds.)
18. Well now!
19. Interdict
20. Put the —— on
21. Offend
23. —— matter of fact
24. —— Yutang
25. Alehouse
26. Come of ——
28. Reparation
32. Beginning
33. Sweet potatoes
34. Component
35. Occupation
36. Sounded reveille
37. Appellation
38. School on the Thames
39. Ceremony
42. Curtain material





SOLUTION to previous Crossword Puzzle

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
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